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W. T. JONES
EDITOR

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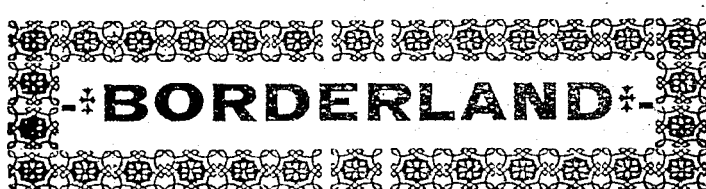
REUNITED.

Emma D. Pitts.

Where the sun arose in splendor,—
O'er the sugar maple grove,
O'er the fields I trod in youth-time,
And the web of life I wove,
There I linger oft in spirit,
Mid the scenes of days gone by;
Mid the friends I loved and trusted;
Neath that old Chenango sky.

In my soul are secret chambers
That no mortal eye can see;
And therein are many portraits,
Faces that are dear to me;
Faces free from taint or blemish,
How with home light do they shine,
And among them I discover
Many a scene of "Auld Land Syne."

In my soul's most deep recesses
I can see the dear ones, all;
Who were near me in affection;
Ere they passed at even-fall;
Ere they passed beyond the sunset,
To that world just out of sight,
Where, at last, all reunited,
We will be in love's own light.



CHRIST! WAS HE A GOD, A
MAN, OR A MEDIUM?

BY W. J. COWEN.

We are aware of the difficulties which we shall encounter in attempting to bring the son of God, the Christ of the great religious world down to the level of a mere man, also we expect to raise the breezes of opposition when by the teachings of Spiritualism, we shall show our readers that Christ was a Medium.

It is a work however which must be accomplished before the truths of Spiritualism can force their way to the minds of the intelligent people of today.

The Immaculate Conception of the son of God is a fortress which Spiritualism must attack before the flag of free thought can wave over a people freed from the superstitions of past religious errors.

The Spiritualists of today are divided amongst themselves in re-

gard to this Christ of religious thought. One section of Spiritualists believe in the existence of Christ, that he lived and taught the truths of spiritual religion, that he was a great medium, and that many demonstrations of spirit power accompanied his teachings. Another division deny the reality of the existence of Christ and claim that the history as it is recorded in the New Testament of the Bible is a fabrication of the minds of men.

There are many other opinions which have emanated from the spirits of space regarding Christ, but we will not consider them all at present. We will take the opinion that Christ was a man who lived some time ago (about 1900 years,) and will show our readers that Christ was a medium, a teacher of the philosophy of Spiritualism, outside of his reputation as an inspired lecturer and an instrument of the spirit world, the career of Christ is no more remarkable than any other Spiritualist lecturer, medium or seer.

The great Napoleon, the conqueror of Europe in exile upon the Island of St. Helena is reported to have remarked that Jesus was greater than himself and more worthy of admiration than any earthly monarch.

Napoleon no doubt at the close of his life when his spiritual sight was quickened by the approach of the messenger of death, perceived that selfish ambition, such as his own life exemplified, became a very small factor in the world of philanthropy compared to the real benefit which the masses of the people have derived for many ages through the spiritual teachings of Jesus of Nazareth. We pronounce Christ the greatest exponent of spiritual truth amongst the past reformers of religious thought, we honor the Christ in this respect, but when the attempt is made to place the Christ upon the throne of the God of the universe and when the religious world attempts to tell us that Christ is no ordinary man, but God himself descended from the realms of immortality, and incarnated in the body of a mortal, we say it is time to put a stop to such foolish ideas, which have neither truth nor com-

mon sense for their foundation.

We will not detail at length the different events of the life of Christ but will only mention briefly a few of the prominent occurrences in the career of this great religious reformer.

The only record which we have of the life of Christ is contained in the four books supposed to have been written by the four followers of Jesus, whose names are attached to each account.

These books differ somewhat in character and bear the impression on their surfaces of being the work of four different individualities, yet coinciding sufficiently, so as to make as the supporters of Christianity claim a chain of authentic narrative whose veracity can not be questioned.

There is at the present day a doubt in many minds whether these manuscripts are really the work of those to whom the writings are accredited. Many scholars maintain that the life of Christ is a fiction, and the material for the work was gathered by some scribe from the occurrences and experiences in the life of Apollonius of Tyana, a remarkable medium and teacher of Hindoo philosophy who lived near the time at which the career of Christ is said to have transpired. We have many records of the work of Apollonius, whereas the career of Christ is shrouded in much mystery, and it would have been an easy matter for any one to have transferred the personality of one into the life of the other. However, as we said before, we will not enter the discussion regarding the reality of the existence of Christ, but will view his life and works judging of their spiritual character from the records as they are at present presented to us in the new testament of the bible.

There is but little known concerning the history of Christ, previous to his advent as public speaker, medium and healer, from his birth to the thirtieth year of his life, history tells us nothing of his career whatever, whether Christ as a child and in later years, as a young man, was mediumistic, or not we can not now tell, nor do we know whether he developed his

mediumship in private circles, before his career as a public worker, or whether his mediumship came into being in a short time, as is very often the case with the mediums at the present day.

At the age of twelve, Christ spoke to the priests in the temple and the character of his remarks at the time, astonished the teachers in the temple by their superior knowledge and language. From this circumstance and from some of the legends which narrate the miracles of his early life, we infer that Christ was, all through his career, guided and controlled by numerous spirits.

The mediumship of Christ presents to us many phases of spirit power. He was an inspirational speaker of great ability. He possessed that peculiar magnetic temperament which all successful speakers possess to a greater, or lesser extent which enabled him to gather around him, and to interest the multitudes, wherever Christ went, his magnetism attracted the people and he was able to speak from inspiration upon any and all occasions. Christ was also a magnetic healer, could control upon certain occasions, the elements as for instance when he walked upon the water.

Christ was a prophetic seer, many of his prophetic utterances were verified during his life time, others, not till many centuries later, and a few yet remain to be verified. His prophecy concerning the destruction of the temple and the suffering of the Jews was verified, as we all know who have studied the history of the past. Christ's career as a medium, whose mediumship consisted of many different phases is without parallel in the history of Spiritualism.

Upon the very beginning of the career of Christ, we meet a circumstance which to our minds takes away all the beauty and spirituality of the story of his life, we refer to the immaculate conception of the Virgin Mary, the mother of Christ. That Christ was born through the influence of such a miraculous power, we can not and will not believe.

Christ was a man and came into

being, through natural laws and under similar conditions as attend the birth of every mortal who enters upon the earth plane of existence, the circumstance as this recorded by the historians of Christ's life, was ever heard of before, or after the birth of Jesus and we can not conceive for what reason the laws of God should be altered in this one instance.

It is contrary to human experience and the spirits also deny the accuracy of the statements as recorded in the new testament regarding the immaculate conception of Christ.

[To be Continued.]

CHARITY AND MUSIC.

W. P. PHELON, M. D.

The man, whom the world has chosen to name Saint Paul, spoke of a great variety of things, all worthy of mention. Some of them were new and startling; others were the re-polished, newly adjusted settings of jewels, which other brains and tongues, had given to longing hearts, wearily waiting for comfort and consolation. One thing is true, he never said anything weakly.

One of his far reaching apothegms was written to the Corinthians:

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." That 13th chapter of First Corinthians is wonderful utterance: "Initiative," as Elbert Hubbard names such things in the January *Philistine*; whether it was Paul himself speaking, or some other "wise one," through him; whether the Bible is an ancient scrap book, or the thing it is claimed to be—a guide book on the great road of life.

It is certain that the volume could be written by three classes only; bad men or devils, who would not say anything derogatory of themselves: by good men or angels, who would not say: "thus saith the Lord," when it was not so. So we may infer, it was written as claimed by the inspirer of all good. This in spite of its scrap-booky appearance which is the result of man's lack of skill and general ignorance.

We have then good grounds for relying upon Paul's statement that charity is one of man's greatest attributes. These thoughts came to one of the listeners at a character concert, lately given in San Francisco, for the sufferers by the burning of Aalesunds, a small fishing town on the coast of Norway, a short time ago. The destruction of the place was almost entire.

Wherever a drop of the Norse blood of the Old Vikings pulsates, and that is everywhere; from thence has come helpful offerings of relief

from horny hands of toil, and hearts soft with the tenderest, warmest, sweetest memories of childhood days.

The Norwegian musicians of this city, backed by the Norse clans of every nation and dialect in San Francisco, organized a concert, instrumental and vocal. It was my pleasure to hear these artists in the successful rendering of their roles. As their strong elastic voices swelled higher and higher into the upper air, the refrain seemed to be borne through it all: "the greatest of all these is charity."

Over and over again, did psychic sight assure us of the full experience of the loving helpful thoughts and desires, as some singer's flight seemed to reach the borders of the Father's Mercy Seat. Thither it carried their wish to be very present helpers to their countrymen in this time of trouble. It is only occasionally the best of man is manifested thus in its fullness.

THE REMARKABLE EXPERIENCE OF A PASTOR ON HIS FIRST CHARGE.

The following remarkable experience is given place in the JOURNAL in the hope that it will have a good effect upon all who will read it. The lesson taught, appeals to two classes; first class that they should exercise hope and trust by continued effort and confidence in their own powers though it means—physical struggle and mental agony.

Second class, that they may find the greatest pleasure of life, whenever they obey the still small voice of an invisible spirit, leading them to aid those whose entire life is devoted to literary pursuits and whose lot in life seems to be held in a line of work for the general good of all. There are many who need encouragement and financial aid. You do not need to go far to find them.

—Editor.

HOW A DREAM CAME TRUE.

I have been deeply interested in the articles that have recently appeared in *The Rams Horn* upon "Things That Are True," but thus far have found nothing quite so remarkable as an experience of my own some eighteen years ago. I had given up teaching high school and entered the ministry at a very small salary of \$200 a year. In doing so, I, together with my young wife, had firmly resolved upon two things, first, we would never complain, no matter what came to us in the way of privation; and, secondly that we would never run in debt, nor mention the matter of salary in any public way.

Our first church was a small one, in a village of some one hundred people. They were very kind, but

very much discouraged, for they had been severely tried, and had talked seriously of locking the little church and giving up the battle as lost. There were many things to encourage us; the people came out in large numbers to hear the Word, and for a time we were provided with all necessary things, food, fuel and a house to live in, averaging eighteen or twenty dollars each month. Then for some reason there came a season of carelessness, and the necessary money did not come, until we were reduced to the last thirty five cents.

It was Sunday night, and I had come home from the church, weary and disheartened, more so than I had ever been. The tempter was there to suggest that I was a most wretched failure, that I had missed my calling, that someone else could do the work better, that I was not called upon to labor and want for the very necessities of life. I walked along the poor, rag carpet with aching heart and throbbing temple, for we were greatly in need of all things. Should I break my resolution and go to the church officers and tell them!

They knew. Why should I tell them?

In the midst of confusion and anxiety, my wife's voice came: "You are tired to night and that is the reason you are so despondent. We have always been provided for; we must trust and do our duty. Let us commit all to God, and then after a night's rest, we shall see what will come in the morning." We knelt and prayed with choking voices and half-doubting hearts and sought our rest. It was the shortest night I have ever known, for it seemed I had hardly lain down when I sprang from the bed in the early twilight and began to sing almost involuntarily. My singing awoke my wife, who said with a smile:

"Well, I think you must feel better. What are you going to do today?"

"Allie, I am going to Pontiac to do some trading on thirty-five cents!"

"But I am sure I shall have more than that. I do not believe much in impressions, and nothing whatever in dreams; but I will test an impression this time. While I slept a hand touched mine and left \$17.00 in it. I am so sure that I will receive \$17 today that I am going to start out just the same as if I had it already in my hand."

She seemed much surprised, and a shade of anxiety rested on her girlish face, as if she were wondering whether or not I was really sane.

Soon I had my little pony harnessed and started out on the strangest and most mysterious rides of my life. It was cold, windy, the latter part of May. I had driven only one block from

home, and started north on the drive of eight miles. There I met an old farmer, who came driving to the village in great haste. The wind had blown the tobacco juice all over his coat front, for he was an inveterate user of the weed, and as he reined up by my side, began:

"Hello, elder, glad to see you; been thinkin' of you all night; don't believe you've got any money, and jest had to drive down and see. Say, have you any money?"

"Yes, Brother H., I have some money."

"Well, you hain't got much, an' I know it. Here's a little; take it an' use it. It'll make me feel a heap better."

He handed me a five and a two dollar bill. I thanked him, looked up, breathed a prayer of thanksgiving, and drove on, wondering what next. Wondering what kept him awake all night, thinking of me and my wants. Reaching Pontiac, I alighted from my buggy, and was tying my horse, with my back to the buildings, when some one gave me a friendly tap between the shoulders. Looking about I saw a brother of the man who had given me the seven dollars, and he began:

"Mighty glad to see you; jest sold my wool, an' soon as sold it thought of you an' wished I could see you. Here's a V. I know you need it. Then turning to his son, who stood just behind him, he said to him: See here, Harve, you've got as much money as I have; hand the elder a V."

"Father, you have no need to tell me that. I thought of it before you said a word, and I was wishin' I could see the elder as soon as I got the money for the wool." And he handed me another V., and the entire \$17 had come, and all from one family, and before I had entered a store to spend a cent.

When I had drove home that day, happy hearted, with many of the necessities of life, and some money left, and told the companion who was anxiously awaiting my return, there were tears of gratitude, and there was renewed confidence in Him who said, I will never leave thee nor forsake thee. Many, many wonderful and quite as inexplicable experiences have been passed through since then, until we have learned to believe in him who said: "Seek ye first the kingdom of God, and all these things shall be added unto you."—Dr. C. W. Stevenson, in *Ram's Horn*.

And many other orthodox ministers have had similar unaccountable experiences, illustrating the ministry of the angel world, but easily explained by the spiritual philosophy.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

COLOR.

E. N. TREADWELL.

(Continued)

Some teachers of suggestion say to their pupils, "here is a Red rag that will warm you;" "here is a red wine that will warm you," using the name of a color as a remedial agent by the channel of suggestion, and yet, deny the value of a color cure. Clearly then, our friend of suggestive methods is mixed. Either color is, or it is not—!!

The scientific value of thinking and wearing your birth color, is too apparent to admit of doubt, for those who have investigated the subject.

One born from a parentage which only sees things in straight, stiff lines, would not, in fact could not, appreciate the undulating wave or curved line, and yet the Ego of such a physical and mental shortage knows better, so the objective mind of such an unfortunate, can, by persistent thinking in the proper colors, dissolve the thought form impressions built in your fibre, by the false imprints of obtuse maternity and paternity, which gave appreciation of only the straight line.

Straight lines are valuable, but occasional curved lines are equally valuable.

The ovum is a circle after its impregnation, the product is a series of curved lines, more or less graceful, according to the imprint of the progenitors in preponderance at conception.

Certain people can learn in a wave of harmony, which gives them many forms of poetry, but little or no gumption for money getting; hence these latter have to cultivate the red, orange, yellow people of financial attraction and accumulation by associating with the same, or by the adoption of stuffs dyed in those colors.

Those torn in red or orange are getters and savers, but are likely to be short on the blue, green, purple qualities of love, generosity and forgiveness, so could improve and equalize their faulty life lines by contact with the birth heritage of green blue or purple.

The red, orange or yellow each have love and magnetic qualities, but they are too bossy, so need the fair play people to associate with, which are more generally found vibrating in green, blue and purple.

Once the red, orange, yellow vibrants start to share their possessions on a brain of equity, up they go in the higher octaves of their own color, which makes far greater beauty and love.

Color has attribute! Color has pitch! Color is curative! Locate your color of affinity and use it.

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MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

MRS. LAURA G. FIXEN IN AUSTRALIA.

It was a great day for Spiritualism when this brilliant speaker decided to visit our great continent. Mrs. Fixen with her secretary, Mrs. Stegman, landed in Sydney from the S. S. "Ventura" on January 1st, 1904.

A warm welcome by Spiritualists awaited her, and at Leigh House the following Sunday night January 3rd, under the auspices of the Psychic Society of New South Wales, an immense audience listened with rapt attention to her first lecture in the Southern Hemisphere.

Urgent telegrams from Melbourne inviting Mrs. Fixen to appear at the Bijou Theatre on January 10 and 17 instead of for one night only decided her to at once proceed to that important city, at present the seat of Government of the Commonwealth of Australia. Mrs. Fixen's lecture on "Spiritualism, Science and Reason," has been widely advertised but it was scarcely expected that for more than an hour before the advertised time for the lecture a great crowd would have assembled eager to enter the building.

By the time the lecturer appeared on the platform there was not a vacant seat in that vast auditorium, 2000 being present. All creeds were represented, and the lecture which told of her intimate knowledge and working with orthodox churches before her eyes were open to the fact that the great spiritual universe was entirely suited to fix the attention of mixed beliefs.

For the first time for many years, as Spiritualism has been a tabooed subject in Melbourne, the daily press devoted columns of space to interviews with Mrs. Fixen, Mr. T. W. Stanford, a leading Spiritualist, brother of the late Leland Stanford, founder of the Stanford University, and other authorities on both sides. All this excitement induced Mrs. Fixen to select as a subject for her second lecture "Why I am a Spiritualist," with the result that the crowd was earlier than ever at the doors, and she was greeted with ringing cheers as she faced another enormous and expectant audience.

Much as her first lecture was appreciated the second proved a veritable masterpiece. Mr. Stanford and party occupied a private box as well as the manager of the theatre, who appeared to have caught the prevalent enthusiasm.

At the close of the address a great demonstration took place and at the request of Mrs. Chas. Bright who sat on the platform and voiced the thanks of the great audience, a gentleman called for three cheers for Mrs. Fixen, and she was surrounded on all sides with thanks and congratulations.

In honor of her country the platform was decorated with the American as well as the Australian flag, the Consul-General of the United States, Mr. G. P. Bray, supplying the American flag for purpose.

Special hymns printed for the occasion were sung by a choir of 60 voices with orchestra, and some fine solos were rendered.

The gathering was the most successful Melbourne Spiritualists have ever attracted. It has inspired the workers with fresh enthusiasm and over a thousand orthodox people never reached before are beginning to investigate this new philosophy, and Mrs. Fixen's visit will cause a great accession to the Victorian Association of Spiritualists.

The effect of her visit will be felt throughout Australia and she leaves hosts of friends behind her earnestly desiring her speedy return to their midst.

ANNIE BRIGHT,
"Breunber"

Melbourne,
H. M., Secretary Victorian
Association of Spiritualists.

WHAT IS LIFE.

ARTHUR F. MILTON.

To the scientist—life is chemical affinity.

To the philosopher—what we make of it.

To the Spiritualist—soul, body and spirit.

To the alchemist and poet—a lamp
To the engineer—a machine.

To the metaphysician—a coalition of time and space.

To the commercial traveller—a commodity.

To the soldier—a government possession.

To the hypochondriac—a humbug.
To servants—a drudge.

To publishers—a book of many chapters.

To editors—a grind.

To laborers—a war against capital.


To preachers—a fight with the devil.

To bankers—gilt-edge endorsement.

To doctors—patients that never die.

To life-insurance companies—no deaths.

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All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville. The Banner of Light, Boston.
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W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MARCH 5, 1904

CHARITY.

BY GNOMON

A knowledge of the ultimate destiny of man, and the contemplation of his varied duties and responsibilities, as disclosed by even a partial understanding of spiritualistic phenomena of any grade, should result in the broadest freedom, not only for one's self, but also for the opinions and actions of others.

What right have we to measure others by our own yardstick?

No matter how accurately it may measure us, it is very liable to fail when applied to those it was not made for.

To those who study the starry heavens on a clear night, the thought must be borne that the universe is vast, and that our earth—one tiny speck is but a part of that universe, presumably there are other earths peopled with human beings like ourselves.

If that is too much for our conceit to concede, then, perhaps we may allow that other earths may exist, which are not so advanced as our is, peopled with races inferior to us, and which may, in time, follow in our footsteps, and become as enlightened as we are.

Still our earth is but part of the universe, and it is just possible that the calamities which take place on our earth, and which we think so terrible, do not affect the rest of the universe at all.

Such a view would seem to show our real littleness in the scheme of creation, and yet we, as a people of this earth, are apt to imagine ourselves the whole thing.

And not alone that, but when we come down to the individuals composing our particular nation—only one of many—we find some who are so terribly conceited in one way or another that they think they are the whole show, and that the world could not get along without them.

Now, that is bad enough when ordinary individuals are concerned who have no knowledge of Spiritualism, and who have unlimited ideas of the limitations of matter,

but when we find those who claim to have had long experience and yet fail to exercise the commonest charity towards the opinions of others, it would seem that the immensity of the universe had never intruded itself upon their vision.

It is said that: "Charity covereth a multitude of sins" and it is just as well to exercise as much of it as we can spare from our own needs.

If we all magnify the shortcomings of others, ours too may be magnified, and it is just possible that we may not cut such a figure as we would like to.

Mediums especially should be careful how they criticize their fellow mediums, for every evil thought they express is sure to react on themselves by virtue of the very sensitiveness which constitutes other mediums.

Those who delight in speaking evil will certainly attract those influences which delight in doing evil, for like attracts like. They of all people, should know that it pays to be good.

A CARD.

EDITOR JOURNAL:

Will you allow me through your columns to express my sincere thanks to all who so cheerfully assisted in the concert given by the Sunflower League.

The success of the entertainment was largely due to the earnest efforts of all who took part both in the program and in selling tickets, attending to the refreshments and in making themselves such splendid workers in every way.

Every member of the League was untiring in their efforts, and took a personal interest in every detail of the work.

Many who are not members of the society, are also to receive our warmest thanks. In brief, among them Prof. Oscar Lienau, Miss Jean Logan, Mr. Alonza Robinson, Miss Erma Savage, Miss Leah Ford, Miss Mabel Pfeifer, Miss Edith Norton, Miss Merle Colby, Miss Ethel Peck, Mrs. Daisy Schrader, Miss Jessie Gardner, Mrs. A. S. Norton, Miss May Meguire, Mr. W. E. Morris, Mrs. Frank Small, Mr. Edwin W. Briggs, Mr. C. H. Wadsworth, Mr. Perrine and Miss Lotta Armstrong.

All of these while not members of the League, were among the entertainment workers and also sold a great many tickets. Each had a most important place on the program and every one scored a success.

The following members of the League took part: Mrs. Jennie Robinson, Madam Florence Montague, Mrs. Billings, Mrs. E. W. Briggs, Mrs. A. E. Wadsworth, Mrs. Carrie Wermouth, Mrs. C. Paul, Mrs. D. N. Place, Mrs. Prah;

Messrs. J. Shaw Gillespie, W. T. Jones, A. S. Howe, Thomas Johnson, M. S. Mitchell, W. M. Rider.

It is needless to say they each performed their work in a manner that the most critical could only praise.

Mrs. T. Johnson, Mrs. F. Small, Mrs. Howe, Mrs. Addie Wood, Mrs. Campbell, Committee on Refreshments and Reception.

Mr. E. W. Briggs as door keeper, Mr. T. Johnson and Mr. C. H. Wadsworth, as Floor Managers.

Each deserve the hearty praise awarded them.

It is needless to say, that members of the League who took prominent places in the program, performed their work in a manner that the most critical could only praise.

Once more I wish to thank each and every one for their willing and most capable work.

ANNA L. GILLESPIE,
Chairman of Committee.

PROGRAMME.

PART I

Overture	Mrs. Norton
Recitation selected	Mr. Perrine
Vocal solo, selected	Mrs. Stimpson
"Dance of the Dewdrops"	
	Miss Erma Savage
Recitation, selected	Miss Lichtig
Song	{ Miss Mabel Pfeifer
	{ Miss Edith Norton
Vocal Duett,	{ Miss Jennie Gardner
	{ J. Shaw Gillespie
Recitation, selected	Miss Leah Ford
Tenor solo	Prof. Oscar Lienau
Dance Characteristique,	
	Miss Jean Logan

PART II

"A NEIGHBORLY CALL."

PLACE: Mill Creek, Vermont TIME
Evening, 1860.

Zeb Hopkins	Mr. J. Shaw Gillespie
Hank	Mr. Tom Johnson
Bill	Mr. S. Mitchell
Bud Jones	Mr. C. H. Wadsworth
Capt. Dolittle	Mr. A. S. Howe
Grandpa Wiggins	Mr. W. T. Jones
Sol Dodge (schoolmaster)	Mr. Morris
Pete	Mr. A. Robinson
Uncle Nat	Mr. W. Rider
Emeline Hopkins	Mrs. J. Robinson
Sis Hopkins	Miss Lottie Armstrong
Juliette Hopkins	Miss Mabel Pfeifer
Grandma Hopkins	Mrs. F. Place
Aunt Lavina	Miss Minnie Prah
Eliza Tompkins	Mrs. C. Paul
Aunt Marie	Mrs. Annie Wadsworth
Caroline Wilkins	Mrs. Edwin Briggs
Marie Louise Bonaparte	
	Mme. Florence Montague
Mrs. Snodgrass	Mrs. M. Billings
Eveline	Miss Leah Ford
Arabella Perkins	Miss Gardner
Bellinda Wiggins	Mrs. A. Norton
Jerusha Jones	Mrs. May Meguire
Lucinda Green	Mrs. C. Wermouth
Clorinda	Merle Colby
Clairette (twins)	Ethel Peck
Clairissa	Daisy Shrader
Adoniram	The Boy

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Chester Curtis — A man now comes with a message to Emily and says tell my sister that I am here and Albert is with me and that we are trying hard to make ourselves known at the old home.

Tell her that we are happy and have no desire to take on the earth conditions again, I want you to thank the dear friend who so kindly assisted us to come.

Sarah Briggs—My dear son and daughter, this is only a word, but I heard your question and this seemed the best way to answer it.

Go on in the good work, you will find the light. It will soon be for you to know, as well as hope.

God bless my dear children and all that are dear to them. I hope soon to demonstrate more clearly.

Jane Colby—A young girl comes to the circle now with a large bouquet of lillies as sweet as her own lovely face:

She brings a message of love to her friends and will come as often as the way is clear. She says the fire did not hurt me it was over so quickly. Tell them I just went to sleep and awoke in a new life, without a pain or fear. Robbie will be glad to know I have sent my love to him.

Edward Lohmeyer—O how glad I am to send this message to Papa and Mamma, and to say that I am with them so much, there is never a night I do not visit them and try to bring them some comfort.

Earl is with me today. I cannot tell you how beautiful this new life is, where all is love.

The great force of life is so full of harmony. It is in everything and the world can never know how lovely it all is.

I love you so, and have felt so sorry Father was not feeling well, but I think he will soon be better. I hope so, for both of you.

Will try to reach you again soon. Thank you Alice for helping me hold the line to send this message.

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

56 Anniversary of Modern Spiritualism.—Representatives of the San Francisco and Oakland Societies held a meeting in Sunflower Hall, 305 Larkin St., Sunday afternoon, February 28th, to arrange for the celebration of the 56th anniversary of Modern Spiritualism.

The anniversary exercises will be held on Sunday, March 27th.

A conference meeting at 10 a. m. in Sunflower hall 305 Larkin street. Afternoon and evening meetings will be held in Elks Hall, 323 Sutter street.

The meetings are conducted under the auspices of the State Association.

The several committees are as follows:
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On Reception—Mrs. T. Johnson, Dr. Sol Palinbaum, Mr. F. T. Lielich, Mr. Carter, Mrs. E. G. Howe, Mrs. E. W. Briggs, Mrs. Sarah Seal.

On Decorating—Mrs. E. W. Briggs, Mrs. Elizabeth Campbell, Mrs. Fannie Place, Mr. A. S. Howe.

On Music—Mrs. Annie L. Gillespie, Mr. John Koch, Mrs. A. S. Norton, Mr. C. H. Wadsworth.

On Program—Members of the Executive Committee of the State Board California State Spiritualists' Association.

A degree of enthusiasm was manifested at the meeting, which, if continued, will make the coming celebration a marked event. Let every Spiritualist in San Francisco and the adjacent cities and towns contribute to its success.

The Executive Committee sends greetings and says, "All are welcome!"

Peoples' Church.—A very good attendance at the Peoples church last Sunday evening. The discourse was a most interesting one, subject: "How to develop our gifts." It was well handed and most earnest attention was given by the large audience. One of the prettiest and most impressive ceremonies held in the church was the christening of the infant son of Mr. and Mrs. W. Akers. The beautiful decorations of soft white flowers and ferns, the fair little child, who in its dainty robes looked like a tiny wax doll. The impressive words of the speaker as she laid the lilies of the valley on the breast of the little one, and bid it God speed on the voyage of life made a strong impression on every one, and while there was nothing orthodox in the service it was given with reverence and tenderness that reached all hearts and all joined in the wish for a happy life and success for the little stranger. The subject for next Sunday will be "The power of the Dead."

Oakland.

On Monday evening at the home of Mrs. Whinney, 766 22nd st., Mrs. McEvoy, Mrs. Smith and others gave a message circle for the benefit of Mrs. Otto, who has been very ill for some time. Twenty-four were present and a goodly sum was realized from the free-will offerings.

After next Sunday it is expected that Mrs. Cowell will have recovered sufficiently to resume her meetings in Woodmen Hall.

Mrs. McEvoy and Mrs. Phelps will conduct services in Woodmen Hall next Sunday evening.

Though suffering from sore throat, Mrs. Jennie Hagan Brown took the principal part in the services of the Psychological Society. Mrs. Lillie felt that it would be the last opportunity to hear Mrs. Brown for some time. The way she handled the subjects presented, was felicitous in the extreme, and all were delighted with their treatment.

Madame Montague made a brilliant and stirring address before the Hermetic Brotherhood, 509 Van Ness Ave., at their open meeting on Thursday, the 27th inst. Her subject was, "The Law vs. Love." It was most strongly handled without gloves, when the old established lines of error were in question. The absurdity of many contentions which had drifted into the fixed ruts of Law—themselves become law and precedent, was made plain, as only the Madame can show up the disgruntled conditions of things that will stand on an unsound basis, which in no case can be any firmer for being declared to be Law. These Thursday evening open meetings are addressed by good speakers of the Hermetic Brotherhood and others. They are increasing in interest and attendance.

Benefit Seance, held for this purpose Friday evenings, February 19 and 26. Mrs. Jennie B. Hagan Brown kindly gave her services. Mrs. Lillie previously announced that the evening would be spent in poetical character readings, the hall was well filled, and the method of Mrs. Brown was to give a short delineation of character, first in prose closing with a poem and spirit as symbolic name to each individual, all testified to their accuracy in traits of character and beauty of the poem, the evening proving too short to read all. She generously consented to take up the work the following Friday and who braved the elements felt well paid for their efforts and many pleasant thoughts and good wishes will follow Mrs. Brown to her home from those who have come in closer touch with her in these meetings.

Progressive Spiritualists Society. Mrs. Jennie Hagan Brown, by invitation of Mrs. R. S. Lillie the regular speaker, occupied the platform of this society on Sunday evening, February 28. The hall was filled with those who had heard the name and fame of this worker whose work began in the East among the hills of New England when she was but a child. Her lecture was upon a subject given from the audience and was a masterpiece of eloquence, logic and solid information, wit and humor upon the theme "The laws governing the higher life." A poem upon the subject, "What shall it profit a man if he gain the whole world and lose his own soul, was handled in a way to call forth the hearty plaudits of the hearers. "Intuition and Consequences" were used by Mrs. Brown and Mrs. Lillie in a poetical dialogue, this phase of their work is unique and interesting. Mrs. Brown in this short time has made many friends, her gifts are diverse, her personality charming, and the best wishes of all will follow her. Contrary to her expectation and the wishes of her many friends she will turn her face eastward next week, her stay was short and sweet. "Come again."

Mozart.—Passed to higher life, in this city, March 1, Mary L. beloved wife of Edwin H. Mozart, a native of Ohio, aged 60 years 3 months and 3 days.

Mr. and Mrs. Mozart are prominent and well known Spiritualists. She was a medium possessing the gifts of inspiration and clairvoyance, and for years traveled lecturing and demonstrating the truth of immortality. Mr. Mozart has the sympathy of all Spiritualists in his great sorrow.

Mrs. D. N. Place, president of the Ladies Aid Society, met with an accident by falling down a flight of stairs on Sunday last, which might have proved very serious, fortunately it only resulted in a bruise of her shoulder and arm. She was able to be at her post of duty at the Ladies Aid meeting on Wednesday.

Sunflower Hall.—Mr. Geo. F. Perkins, Psycho-Biologist will begin a series of meetings in this hall, 305 Larkin St., on Sunday evening, March 6.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, MARCH 12, 1904.

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No. 11

THE VOICES OF THE PEOPLE.

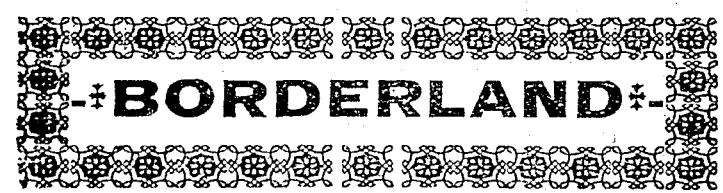
ELLA WHEELER WILCOX.

Oh, I hear the people calling through
the day time and the night time.
They are calling, they are crying for the
coming of the right time.
It behooves you, men and women, it be-
hooves you to be heeding,
For there lurks a note of menace under-
neath their plaintive pleading.

Let the land usurpers listen, let the
greedy-hearted ponder,
On the meaning of the murmur, rising
here and swelling yonder,
Swelling louder, waxing stronger, like a
storm-fed stream that courses
Through the valleys, down abysses, grow-
ing, gaining with new forces.

Day by day the river widens, that great
river of opinion,
And its torrent beats and plunges at the
base of greed's dominion.
Though you dam it by oppression and
fling golden bridges o'er it,
Yet the day and hour advances when in
fright you flee before it.

Yes, I hear the people calling, through
the night time and the day time.
Wretched toilers in life's autumn, weary
young ones in life's May time—
They are crying, they are calling for
their share of work and pleasure,
You are heaping high with coffers while
you give them scanty measure,
You have stolen God's wide acres, just
to glut your swollen purses—
Oh, restore them to His children ere
their pleading turns to curses.



HOW A SKEPTIC BECAME CONVINCED.

About the middle of July 1894, I went with a friend to a Spiritualistic camp meeting, which was being held at Oakland.

Neither my friend or I, had ever attended anything of its kind before, and we were simply actuated by an idle curiosity to go, in order to pass away an hour. We were both jocosely skeptical, and inclined to treat the whole business with levity. However the sequel will prove, that in my case, at any rate, I could not afford to be facetious on the subject.

On entering the tent my friend and I took the rear seat, as a point of vantage, as we then could watch every movement in the camp.

After prayer had been held, and certain questions answered for the audience, by Mme. Montague a circle was formed, my friend and I still keeping as far removed from the platform as possible, the business of the meeting proceeded, the mediums mingled with the community, answering questions, etc. My friend and I sat as I thought unobserved, as neither of the mediums thus far had given us their attention.

After an interval of about ten minutes, Madame Montague, who had hitherto preserved her seat on the platform rose, walked across the circle and stood opposite me, she told me the spirits desired to communicate with me, through her. I asked her to please proceed, she then told me, that I was about to meet with a severe accident, she described in detail, all that she could see, in regard to the accident which was to happen.

The chief point of which was, that the vision revealed me as struck down, by something, which burst over me, and I was picked up seriously hurt.

It is not necessary for me to enter into all the details of that meeting, further than to state, that Madame Montague was so impressed with the nature of the accident that she begged me, to come and see her again in a fortnight, as a great danger was hanging over me.

I left the meeting still skeptical, blaming myself for my folly in having ever attended the same, and telling all my friends what nonsense I had been listening to, and I did not return to see the Madame in a fortnight, as desired.

However on August 13, I met with the accident which Madame had described. My ship was loading Barley at Long Bridge. I was standing at the main hatch, when a sack of Barley shot out of the sling, striking me on the chest, and knocking me to the deck, it burst on me, I was picked up with my back seriously hurt, and could not walk for ten days. Had I been two inches nearer the hatchway, the

sack would have fell on my head and resulted in a broken neck.

In summing up all this I cannot help or disguise the feeling that there must be something more, than mere coincidence, as many people remark, in this doctrine of Spiritualism and the power developed by those who make it their study.

Although entirely ignorant of the subject I confess that I cannot possibly be a skeptic now, since the above experience, has quite altered my views of same.

THOMAS F. MILMAN, Master,
Ship Crown of Denmark.

CRUELTY TO CHILDREN.

W. T. JONES.

During the two last decades much has been accomplished toward the amelioration of the condition which wrought great wrong and cruelty to children, and while protection and safeguards have been thrown about them in many ways, yet the helplessness and dependence of children to provide for their own physical needs, should not be their only claim upon the public attention and especially the advanced thinkers and educators of our day.

Notwithstanding the fact that we the Spiritualists have a system of education, superior to any in the past, that which when its principles and teachings are rightfully understood and properly carried out, affords opportunities for Physical Culture, Intellectual and Mental growth, Moral and Spiritual attainment and unfoldment. Yet we see on every hand and in every walk of life evidences of a great lack of moral training. True the various churches claim to have the sole right to attend to the moral needs and the spiritual welfare of the children, and it is quite evident judging from past spirit of indifference among the majority of Spiritualists, that they are quite willing this should be so.

Are we satisfied with the moral status of the race, with the condition of society, with the present methods of education which results

in producing a type of men; the main object of many seems to be to get the advantage in some way of his fellow man?

Rev. Dr. John P. Peters an Episcopal clergyman of New York in his discussion of the Labor and Capital problem said: "There are certain rules which must be observed in this struggle.

A man may trample others down and take advantage, but, it must be done in a particular way.

The burglar and the pickpocket plying their art, appropriating your property without your consent or knowledge.

These are universally condemned.

While the man who can devise a scheme for getting your money out of your safe into his, or out of your pocket into his, without any value rendered, through some ingenious scheme of so-called finance, he is admitted into social circles; he may be a pillar of some church as well as society.

He is a thief as much as the other man, but he is not recognized as such by society or even by his own conscience.

It is my candid belief that if the Progressive Lyceum method of teaching could be introduced into our common schools and the truths inculcated in the Lyceum manual could be impressed upon the minds of our young. The world would have a much higher type of manhood than many we now boast of.

An editorial in a London journal about two years since, after referring to the formation of a Lyceum by a Spiritual Society in that city, said:

"We have had an opportunity of perusing their manual and certainly the rules of moral action therein laid down cannot fail to so impress the juvenile mind, as will tend to make the scholars in after life better men and women. No well wisher of his fellows can take exception to the moral lessons taught in the manual." I quote this paragraph to show that when men and women band themselves together for earnest work, the unprejudiced press will be found ready and willing to herald it to the world.

It is of great interest to the future of Spiritualism as to the atti-

tude of Spiritualists to the Progressive Lyceum as a movement.

What action we shall take in the education of the future, no one familiar with the Lyceum can dispute its claim as a method of training—which in early life appeals to the sense of reasoning and teaching that a healthy body is essential to the development of an active and comprehensive mind thereby fitting the child's mind to receive the correct training which in after life, will enable it to repel the influences which lead so many astray, from a life of usefulness.

We are told: "that a child is a repository of divine possibilities," this fact should awaken Spiritualists to act and be consistent in their belief and profession, for we do boast of having the most natural, rational and reasonable philosophy of life and religion.

ESCAPED PREMATURE BURIAL, LIVES SEVEN DAYS, AND THEN DIES.

The following from Harrisburg, Ill., has many points of interest to the psychologist, and emphasizes the contention of The Progressive Thinker for more care in making sure that the spirit has really departed.

An incident which occurred here a few days ago equals, if it does not surpass some of the miracles related in the Bible.

Ulysses S. Roberts had been afflicted with consumption for nearly a year. Two weeks ago his condition became worse and in a few days later he called his wife and two children to his bedside and kissing them goodbye, told them of his fast approaching end. In the presence of the family, Rev. A. S. Maxey of the First Methodist Episcopal church, Attorney R. S. Marsh the family physician and relatives, he apparently died.

An undertaker was called and all necessary preparations were being made for the funeral. Three hours had elapsed, when suddenly the supposed dead man smiled and opened his eyes.

Roberts asked them how long he had been gone, and when told three hours, he said:

"That's strange; it seems to me I have gone a thousand years. I have been in heaven and I have been so happy."

He told of his meeting with his father, who had long preceded him and other relatives and friends. Many questions were asked by Rev. Mr. Maxey concerning heaven and the description given by Roberts was wonderful. Among other things he said the lord sent him back, to perform a mission.

"But" said he, "I have just seven days to remain on earth, when I will leave you until we meet up on order."

When asked by Rev. Maxey as to how Jesus appeared, he said he was almost always happy, except that at times when he beheld this earth steeped in sin an expression of sadness overshadowed his face.

True to Roberts' prediction, on the seventh day and the very hour named, he passed away—for the second time, his relatives firmly believe:

If this man was so weakened by disease that he sank into a death trance, how was it possible for him to return again to mortal life? The only plausible answer is that the trance is a recuperative process and the spirit gathers strength by spirit aid, to stay a little longer.

It is also remarkable that his experience, like all trance subjects, is colored by his belief, thus becoming clearly subjective, while other things appear contrary to his expectations and are as clearly objective.

It emphasizes the necessity of making absolutely certain that our friends here left their mortal bodies before burial.—*Progressive Thinker*.

FORBEARANCE.

MRS. CLARA U. MYERS

Do not fret over your own mistakes or others, look for a lesson, a suggestion in them, turn them to some good account.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past, become as if they were garments of God, thrown off in purple and gold along the sky.

Every impure and selfish thought that you send out, comes back to you in your circumstances, in some form of suffering. Every pure and unselfish thought returns to you in some form of blessedness.


Life and vitality, is growth and expansion of soul, heart and mind.

The right word is always a power, there is but one real sin—*ignorance*.

In the growing age we have to do very little with the great future. Concentrate upon the now, and you will meet with success, for success is for all who will have it.

Let us study the law of concentration more, to find perfect peace and happiness, for time is eternity with us all. None are lost.

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REPORT OF THE EDITOR-AT-LARGE.

For the Quarter beginning December 1st, and ending March 1st, 1904

Executive Committee N. S. A.

I have the pleasure of submitting to you for the past quarter the following report.

"Reliability of Trance." In reply to editorial in the Sandusky Register, at the request of the Psychological Society of that city.

The case of Mary Kidder, in the telegraph, Kalamazoo, Michigan. Reply to sermon of Rev. Howard, in Evening News, Wheeling, W. Va.

Reply to Dr. Frazer, in Daily Truth, Elkhart, Indiana, especially devoted to his assertion that Flammarion has renounced Spiritualism, same furnished the Banner of Light.

Scientific men and Spiritualism, article furnished by request Mount Carroll, Ill. News.

The Growth of Spiritualism, furnished by request to journal published at Missoula, Montana.

Historical facts concerning the Fox sisters. Revision of Ms. furnished by Titus Merritt, published in the Progressive Thinker.

Review of "Modern Spiritualism Exposed," in Banner of Light and Progressive Thinker.

Is Mediumship a Crime? reply to Hon. G. P. Peeke in Sandusky Register.

Radium vs Spiritualism: review of Prof. Ramsay, in Progressive Thinker, Banner of Light, Sunflower, Harbinger of Light and Register. Reply to the Rev. Lasswell, in Bureau County Tribune, Princeton, Ill., something about Spiritualism for Journal, Amery, Wis.

"Spiritualistic Proof Scouted," reply to attack in Record, Herald, Chicago, Ill.

Kellar, the Magician's expose of the mediums at Cassadaga, copy furnished all the spiritual papers.

It is a remarkable fact that many sermons have been preached recently from orthodox pulpits, favorable to Spiritualism, and reported in the Daily press. Some of these are all the most advanced Spiritualist can desire. Fewer denunciatory articles have appeared in the secular press and many favorable have been published.

The exposure of fraudulent "materializer,"—not mediums,—has given occasion for sharp criticism, well deserved, but it has not been made to do service in denouncing the cause as a whole. These fake manifestations and the constant exposure of the mendacious fakirs who have been endorsed by Spiritualists, and too often have credentials from spiritual societies, is the heaviest load Spiritualism has to carry, and it is impossible for it to maintain its high claims unless it is freed from these vampires.

I am respectfully,

HUDSON TUTTLE.
Editor-at-Large N.S.A.

THOUGHTS ON THE WING.

ARTHUR F. MILTON.

The most honorable superiority a man can attain is that over his own former self.

It is better to hide our own light under a bushel than another's from motives of jealousy; for in doing the latter we are in danger of putting out our own light entirely.

As physical decay vitiates the material atmosphere, love's decay vitiates the mental atmosphere—notably that of the operator.

Poverty may not be a crime though much is attributed to it. But the responsibility rest with those who make poverty greater than it needs be, whatever their professions or their modes of existence.

Mediumship is due to a surplus of spiritual over material force in the mortal composition, and which surplus absorbs a corresponding percentage of electricity from Nature, and converts it into magnetism.

To the extent of this super-normal inheritance it is utilizable as an agency between the spiritual and material worlds, and when exhausted the medium needs rest, or sleep to replace that expended.

CHRIST! WAS HE A GOD, A MAN, OR A MEDIUM?

BY W. J. COWEN.

[Continued.]

We know that angels visit this earth, for we have seen the spirits of immortality, we know that messages are sent from the world beyond, for we have received such messages from our friends, and from the intelligent spirit of the other world.

We base our opinions upon the knowledge which the spirits have given us concerning the future existence of life, and their testimony is worth more in our estimation than the uncertain and mythical stories of past ages. Common sense would teach us that God could not appear upon the earth in the personality of a Christ who, although the son of God, yet was God himself, we set aside the doctrine of the immaculate conception of Christ, as being a superstition of the past, and will turn our attention to the career of Jesus of Nazareth as a man, a prophet, a medium and a seer.

Whether Christ himself, claimed to be the son of God, or whether this title was given him by his followers, we can not tell, at this age of the world, so far distant from the occurrences of 1900 years ago. If Christ used this phrase in connection with his personality, it was used in the sense in which the term should be applied.

We are all children of God, sons and daughters of the great mind of the Cosmos. Our spirits originate in the source of life and shall all inherit the kingdom of immortality. This is the principal idea of the

teachings and philosophy of the Redeemer. Christ taught the immortality of the soul and whether this doctrine originated from him whom we suppose is the Christ of the religious world or from Apollonius, or from any other teacher of philosophy, it matters not to us at the present day.

Spiritualism teaches the immortality of the soul and continues the work begun by Christ and the teachers of spiritual truth in the early years of the world's history.

The miracles which Christ did are being repeated by the mediums of today, and no demonstration of spirit power occurred in the past, but what we can witness today, therefore Christ was a medium, perhaps one of greater ability than we generally meet, still a Spiritualist medium, human in personality, living en rapport with the spirits of immortality and striving to bring the truths of the spirit world in harmony with the mortals of earth in the same way, and under the same conditions, as the mediums are doing today.

Christ's work was not appreciated by the people of his age, neither is the work performed by the mediums of today, perfectly understood and appreciated by the masses of the people, anything pertaining to Spiritualism meets opposition, this opposition was manifested during the history of the past, and has followed the career of Spiritualism through the intervening ages up to the present time, why this opposition should meet the labors of the spirits at all times, and be so persistent in character, we do not know, we simply know it to be a fact, and the work of the spirits is principally directed in the endeavor to overcome this opposition to the truths of Spiritualism.

Although the teachings of Christ are to a certain extent believed in by the greater portion of Christendom the real meaning of this philosophy is not understood, even by those who claim to be the disciples of his teachings.

It took many centuries before the religion of Christianity became popular with the general public and its growth is very slow compared to other religions which flourish today throughout the civilized world, this circumstance may be accounted for by the fact that the Christian religion has been aggressive in its teachings and has sought to supplant the more ancient religious beliefs of the past.

In the first place, Christ sought to replace the ceremonies of the Jewish religion with simpler and more spiritual form of worship, in attempting to do so, he of course met with great opposition, later on, his followers attempted to supplant the idol worship of Greece and Rome and these conservative nationalities resisted the innovation upon their religious ceremonies with great vigor.

After Christianity had attained power enough to sustain itself, it at once commenced a campaign of aggression against the religious beliefs of all the nations of the earth. Today the leaders of the philosophy of Christ claim to possess the only true revelation of the God of the universe.

The history of Christianity has but little in it outside of a few spiritual truths, to recommend it to our notice, Christianity differs but little in its teachings from Buddhism, the philosophy of Confucius and other very ancient religious philosophies. The Roman Catholic worship which represented Christ's teachings for many centuries pre-

sents anything but the spiritual truths of religion. During the sway of priestcraft, ignorance, poverty and oppression of the people prevailed.

Catholicism sustained itself by force, not by the merits of its spiritual nature. Christianity became a tyrant, rather than a beneficent teacher, its truths were forced upon the people without their consent, or desire, and this religious slavery continued from the time of Constantine to the advent of Martin Luther, the first to resist the authority of priestcraft and to proclaim the falsities of this vast religious system whose character represented Christ's teachings perverted and reduced to the condition of a hypocritical system of religious ceremonies.

If the teachings of Christ were presented in their true character and the spiritual truths brought to the surface, we as Spiritualists could find no fault in them. The inspirational writings of Jesus are full of beauty, of spirituality, of morality. The mediumship of Christ is beyond reproach, His gift of healing blessed mankind, particularly when he charged no man for his services, we need not repeat the history for our readers can study the records for themselves,

and can judge as well as we can of the character of the teachings of the greatest of Spiritualist seers of the past.

Christ came to the needy, and taught the multitudes, the beautiful philosophy of the spirit world, He brought the people closer to the world of immortality than had any prophet previous to his coming. He showed that the gift of immortal life could be obtained by any and every one. He taught the precepts of true human brotherhood as embodied in the Golden Rule and whole career exemplified the progress of spiritual development along every department of thought.

We cannot estimate the worth, nor the good which the teachings of Christ have accomplished during the years of the development of spiritual thought, we refer to the real inspirational character of the work of Christianity, not to forms and creeds which sometimes take the name of Christianity, but which do not represent the true philosophy of the spirit world as through the mediumship of Christ it was presented to the Jews, nineteen hundred years ago.

And now may the blessings of the spirits of immortality be with our readers, now and ever more is the wish of spirit Dr. Rochanbault.

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Mrs. Anna Jennings—My friends will be so glad to know I have at last found a way to them, they are not all at this place, but some of them live at Portland.

I want to tell them that the way to me is not long nor dark, and that I found Nellie and Thomas both waiting to see me when I came over.

They thought that pain made me unconscious, but every word was clear to me.

Tell them all at home that the new life was ever so much better than I had thought.

William Lent—This spirit will be known to many I think, he has awaited for some weeks to send a message to his loved ones.

With him are his children, a mother, brother, and many others.

He desires to say to the dear wife, that he is not silent all the time, but every day speaks to her, though she may not hear it.

Tell her, he says that I am waiting close to the open door, and my hands will help her when she comes over.

Tell her that the earth life is only the dream life, and this new life the only real.

Tell her that her old friend is with me tonight, and sends love.

The doctor is with her. My tenderest love to my dear wife.

Josiphine—I see a lovely girl now, I hear but this word—Josephine she desires to reach her mother, and will not be comforted, she is a beautiful girl about 18 years of age, fair hair, blue eyes, and slender of body.

With her comes the sense of music upon stringed instruments, one tune is played, that may help "Traummeri" she repeats the word over and over.

With the lady is a man about forty years of age, tall well built, dark hair and eyes, and with a military air.

I hear now the name of Col. John Parper, he seems to assist the young lady in her message.

Juliett—To my sister Mrs. Summerville in San Jose.

Please tell her I don't forget her and that we are all with her so often.

I have some news for Joe, wish I could tell him.

Tell them to be careful for a little while, for some good news will come that will help you so much.

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SAN FRANCISCO, MARCH 12, 1904.

LET NATURE CURE YOUR COLD INSTEAD OF DRUGS.

LIDA BRIGGS BROWNE.

It is much better to prevent having colds by eliminating the broken down tissue of the body by exercise diet and proper bathing than to have to sneeze and blow it out in what is termed a cold.

It has been proven by soldiers, hunters and those exposed to the rigors of a winter climate, that when they do not overload the stomach and do take considerable exercise in the open air, they are free from colds; while if they are housed in for any length of time, eat heartily and exercise but little, they are stricken down with influenza or cold. Nature wishes to cast off the effete matter of the system, and takes this course to do it.

When one gets a cold what is the usual method of precedure? A dose of quinine, sitting down quietly by a stove or going to bed. Then they must eat heartily "to keep up their strength," as they say, and if they have no appetite, which is usually the case, some fancy dish to tempt the palate must be concocted by the cook. It would never do to fast. Oh, no. They would die sure if they missed one meal, and to skip two or three, never!

Now let me tell you how to let Nature cure your cold. First of all stop eating. If after you skip two two or three meals you have a ravenous appetite, eat sparingly of nutritious food—fruits and whole wheat (or graham) bread preferable. Take exercise in the open air, breathing in deeply as you walk the first few steps, then exhale the next few. It is best to count three or four as you inhale and the same as you exhale.

This draws in plenty of oxygen which burns up the broken down tissues. Take a warm bath at night vigorously rubbing and slapping the flesh with the hands after drying with a rough towel. This will cause increased circulation and wash off the material which millions of little pores have been casting off.

Try it, my friends, and after you

have rid your system of the inflamed condition strive hard not to get it clogged up so again. Reform your diet, increase your exercise, breathe plenty of pure air day and night, and bathe frequently. You will then laugh at colds, and go out into God's pure air and fear no evil effects.

AN ENTHUSIASTIC GATHERING.

On Wednesday evening March 2nd many of our Spiritualistic friends assembled in the social hall at Dr. Cora A. Morse's residence 621 O'Farrel street, to listen to a timely presentation of the social situation by J. Stitt Wilson the inspiring and inspired advocate of a new civilization and a higher humanhood.

His hearers were enthusiastic and referred to him as the Wendel Phillips of this day and hour.

Our only regret is that the social hall has not seating capacity of a thousand where the Spiritualists of this city could meet en masse to hear this earnest champion of human justice and equal rights.—One who was there.

RANDOM THOUGHTS BY AN ORIGINAL THINKER.

FRANCIS B. LIVESEY.

Miss Jane Addams, of Hull house Chicago, has solved the tramp problem in the discovery that child labor breeds tramps. She argues that the child becomes imbeciled and is turned out at manhood physically unfit for labor, and hence the tramp. The tramp is generally a good hearted fellow, which he must be to enable him to live either part or all of the year out of doors. It is the public schools which imbecile and take away all inclination for labor. All the tramps I have ever fed and housed are public school offshoots.

The Baltimore fire brought low many a man who had the idea that man's science and forethought was proof against every terrible disaster. Hundreds of such men in Baltimore, those who lost and those who lost nothing, have been utterly prostrated since the fire, but the papers have said nothing about them. Some years ago I had a dream of the ruin of the very section of Baltimore that the fire swept, of course, I said nothing about it, I have still another awaiting its turn.

John Turner is supposed to be a Labor Union man; W. R. Hearst is supposed to be the most ardent defender of the Unions that the country has. Query: How is it that the Hearst papers have not brought all that power to bear in defence of John Turner? The answer seems to be

that, for some reason or another, it does not suit Mr. Hearst, to defend him. Then we ask, what does it suit Mr. Hearst to do? The answer is that he makes use of everything and everybody as befits his ends.

The labor unions and the socialists are intrinsically one at heart. I have long said this, and now the Chicago Chronicle comes forth with it also. Both want as much as they can get for nothing, while the Unions are actually working on a riot and revolutionary basis all over the North and West.

The public schools breed both Socialists and Labor Unions. The Socialists glory in that fact and yet the capitalists who would down Socialism, glory in upbuilding the public schools and in breeding the very power that threatens them.

President Eliot thinks the crimes of the negro must be diminished by further educating him and he wants the Federal Government to lay out its money and machinery to that end. On the other hand, Governor K. Vardaman, of Mississippi, says education has made the negro criminal. Thus it is that men posing as wise acers are endeavoring to plunge the country into revolution.

After 40 years of education of the negro, and each year seeing him more criminal, President Eliot can see no warning. Just here in this state a bill is now before the Legislature demanding the "ball and chain" feature for lazy negroes. Many of us are saying it is time to abolish the negro public school entirely, rather than supplement it with Federal aid.

The patriotic order, Son of America stand for the flag, the public schools, and the Bible in them, and as foes to the Catholics. Their numbers are about 158,000. Every one of them should have been heard of in the Spanish war, every one of them should now be ready with knapsack and gun to be shipped to China. Their intelligent men should be the strong reasoners to rout all public schools, iconoclasts and opponents of the Bible in the schools, and every Catholic prelate should find his hands full in preserving the religious rights of his sect from their attacks.

But neither in the military or the intellectual field are they very often seen disporting their powers. In my own case they have sought to antagonize my anti-public school work by threatening my life and by reporting me to the Government as an incendiary and revolutionist and as one who should be denied the use of the mails. Thus these 20th century valiants are, after all, on a plane no higher than the personators and inquisitors of old.

Grover Cleveland did a wise thing in keeping away from the recent meeting in New York city in behalf of the Hampton (Va., Negro Institute.) He was invited to ad-

dress the meeting, as on former occasions, but he sent a letter of regret. Booker Washington said at the meeting that the negro had blotted out 55 per cent. of his illiteracy since emancipation. This he said to draw further aid for negro education from such means. Andrew Carnegie, who was chairman of the meeting, but he forgot to say that since emancipation, the negro also had blotted out about 90 per cent of his useful industry.

While Chicago negroes are spreading the fame of their race by vice and pen, other people in Illinois have become so surfeited with negro crime that they are proposing ways and means to get every negro out of the state.

This rather exceeds anything yet proposed in the South, but it shows how little inclined the North is to dally with the negro problem when it is brought home to its own doors. If matters go on the educators of the negro will have to turn their attention to getting him a place to merely live and root.

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It is no sign you will not finally win the battle.

Indeed ability to endure in silence is one of the best evidences that you will finally win.

Carlyle said: "A man who can not stand a jolt in the jaw, had better not get inside the ropes."

If an unjust untruthful, infamous attack has been made, what does it matter, one must expect these if he undertakes to serve the public.

Do not be offended if your friends say unpleasant things to you, for faithful are the wounds of a friend, but the kisses of an enemy are deceitful.—"Keep er shuffling."

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The Ladies First Spiritual Aid Society, on Wednesday March 2, voted to hold a Rummage Sale, about April 1st. Friends having articles of clothing or any household goods to donate please notify the secretary, Mrs. A. E. Wadsworth, 1429 Market st., by Postal Card and they will be called for.

Mr. and Mrs. G. J. Pahl, after a residence in this city of two years where they have made many friends through their activity as helpers in the Sunflower League, the Ladies society, and the People's Church. Especially have they won the gratitude of many for the kind care bestowed upon a poor unfortunate old lady during her sickness and passing away. The JOURNAL joins their many friends in wishing them a safe journey to their former home and friends in Portland Or.

Important—All committees and those interested in the coming celebration of our anniversary, please attend the adjourned meeting tomorrow afternoon in Sunflower hall, 305 Larkin st., at 3 p.m.

Mr. and Mrs. Holmes our worthy mediums who have done excellent work during the past two months in Stockton and Sacramento, have gone to Portland, Or. We bespeak for them the kind hospitality and co-operation of the Spiritualists in that thriving city.

A removal—The Spiritualists of this city will learn with many regrets of the removal of Mr. E. Lichtig, wife and two daughters, who during the past year have added very much to the pleasure of the entertainments given by the different societies here. Mrs. Lichtig and daughters always showing a willing spirit to contribute out of their large Repertoire of Select Recitations and music. They go to Waterloo, Iowa where Mr. Lichtig will engage in business.

The next meeting of the Ladies Aid Society, will be held at the residence of Mrs. D. N. Place 559 Pagea street on Wednesday, March 16, at 2 p. m. All friends cordially invited.

The Mediums Protective Association meet this Saturday evening at the home of Mr. W. H. Davies 1133 Church street.

Mrs. Eva Peck is gaining slowly but surely and her many friends feel sure she will soon be among us again.

Mr. Fred Manchester made a flying visit to his mother's home last week, returning to Angels, Saturday. His friends trust he will soon be feeling much improved in health and be back among us.

Peoples' Church—Despite the heavy storm of Sunday evening one of the largest audiences of the winter assembled at the church to hear the discourse on the subject: "The power of the dead." Mrs. Gillespie gave an inspirational lecture on this all absorbing topic, that held the closest attention of her hearers. One thought—Death cannot weaken, for it does not touch the real man, it quickens his perceptions and enables him to carry out his higher ideals. The lecture was too short, although it occupied nearly an hour; following Mrs. Gillespie's messages, Mrs. Drew a visitor came upon the platform and gave a few most helpful thoughts to the friends, after which she described in a beautiful manner the spirit friends she saw. Her message was quite correct, and most tenderly given. The next social of the church will be on Monday evening, March 14, at Sunflower hall, 305 Larkin street. All are cordially invited.

Samuel D. Wheelock passed to the higher life February 11, in his 82nd year of earth life, ripe and ready for the change. He was among the first to receive the knowledge of immortality and has since that time been known as a Spiritualist whose light has never been kept under a bushel. Through the mediumship of a daughter it became the light of daily living. He has resided in San Francisco since 1857. He resided with a brother in this city at the time of his transition. Funeral services were conducted at the chapel of the Odd Fellows cemetery by Mrs. R. S. Lillie and the body was cremated.

The funeral services held over the remains of Mrs. Edwin Mozart at his residence, 1424 McAllister street, this city last Friday were beautiful in the extreme. Exquisite flowers in great profusion among which purple and white predominated and were in evidence everywhere and all signs of mourning replaced by symbols of immortal life. The services were conducted by Prof. Fred P. Evans, Mrs. R. S. Lillie, and Madame Florence Montague. Mrs. Mozart having directed before passing over who should officiate. About fifty of the numerous friends assembled, accompanied the body to Cypress Lawn cemetery, where they conveyed by special train, and a beautiful short service at the chapel by Madame Montague, concluded the impressive ceremonies.

Sunflower Hall—Mr. Geo. F. Perkins, Psycho-Biologist will begin a series of meetings in this hall, 305 Larkin St., on Sunday evening, March 13.

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The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

Price, \$1.00, postpaid. For sale at this office.

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By E. TOWNE.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, MARCH 19, 1904.

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No. 12

GROWTH.

J. A. Edgerton.

As you climb to the heights, as you climb
And your view broadens out more and
more,
As you catch far off glimpses sublime
That you never had dreamed of before.
As you realize all of the earth
With unrecognized beauty is rife,
Then within you a new truth has birth:
That growth is the secret of life.

'Tis to live so that day after day
Some new strength or new wisdom is
gained:

'Tis to strive ever up on life's way,
Every year some new prospect attained;
'Tis to keep in your vision some goal;
'Tis to look through the night to the
dawn;

'Tis to list to the voice of your soul,
That ever is urging you on.

'Tis to thrill with the life-giving spell
That transforms by its magical power
The molecule into the cell,
And the cell to the plant and the
flower;

Under which all creation is stirred,
To evolve by some marvelous plan,
From the germ to the beast and the bird,
From the animal up to man.

It is progress that governs the whole
From the atom up to the sun;
And it rules in the realm of the soul;
For the law of both kingdoms is one.

'Tis advancement by struggle and strife
Through the edict of cosmic design,
'Tis an ever developing life,
That keeps pace with the purpose di-
vine.

Is the scheme consummate in man?
Or beyond are there forms new and
strange,

That conform to the infinite plan,
And progress through the cycles of
change?

Up the ladder of being we climb,
From the plane of the crystal and clod
To the heights unimagined sublime,
That ascend to the kingdom of God.

BORDERLAND

A QUESTION FOR SPIRIT- UALISTS.

W. P. PHELON, M. D.

I would like to make an inquiry
of my friends and associates not be-

cause I am troubled, in any sense,
with the least feeling of "I am
holier than thou." But I would like
to know their reason for doing or
not doing certain things, that are
as certainly within their choosing
distance, and power to influence as
the horns of a dilemma.

As Spiritualists, why do we not
act the things that we really be-
lieve; manifesting to its fullest ex-
tent, without regard to the criti-
cisms of those who should have no
influence whatever upon us in the
matters concerning the movements
of our spiritual unfolding?

Why are we inclined to say boldly
and act more or less timorously?

We declare we believe we are
watched over, guarded and guided
for our best good by our friends
and teachers in the invisible. Yet,
when we come to the point of action,
we invent all sorts of excuses short
of direct disobedience, for not do-
ing the thing we are so strongly
impressed to do, by those whose
interest in us is increased by their
actual knowledge of coming events.

We say we believe in the power
and potency of spirit to overcome
and accomplish, yet when we come
to a struggle, a tug-of-war, we turn
to the weakness of the physical,
and forget all about the promised
help of the spirits who are always
ready and willing to keep their
word just as far as we will permit.

When we are in a happy, com-
pliant mood and things go our way
in a wonderful manner, we think it
is such a marvelous unfolding.

But why should we be astonished?
Isn't that the thing we say we be-
lieve? Is it not the essence of the
spiritual doctrines?

If we would only allow ourselves
to be and do the thing, we declare
we are and can be, we would find
success and prosperity constantly
our boon companions and close
friends.

LOOK UP, children. Be what you
claim to be, children of the spirit
of omnipotence.

Do not everlastingly whine and
mope, because you, depending on
the earth, and its physical weakness
find your mouth filled with mud and
sand, and the sticks you lean upon
are only broken reeds.

Be human beings, first cousins to
the angels, and true Spiritualists.

HUSBAND'S SPIRIT HAUNTED WIFE.

Mrs. Annie Olsen tells Coroner's
Jury of awful visions which
made her confess murdering
him.

Mrs. Anne Olson, 9024 Emerald
avenue, Chicago, is in the county
jail. She was held to the grand
jury February 17 by the coroner's
jury after an inquest over the ex-
humed body of her husband.

Shrieking with fear of the ghost
of her husband, Mrs. Olson rushed
into the South Englewood police
station two days ago, crying: "The
spirit of my husband ever moves
before the window of my home. I
can stand it no longer. Any fate
is better than a living torture such
as this."

She then told the police she had
murdered her husband upon the
morning of February 8, because he
had threatened to treat her as Luet-
gert did his wife. On the same
day she told the police her husband
committed suicide. The coroner's
jury gave a verdict of "suicide
from bullet wounds." The next
day she buried her husband in
Mount Hope cemetery.

"I knew I was not suspected of
killing him, declared Mrs. Olsen,
but every moment since that terrible
one when I shot him as he lay
asleep has been an awful ordeal for
me. For three days and nights I
saw him constantly before me. At
night I sat in my parlor with a
light beside me on the table. I
feared the dark, because when the
light was gone streaks of red flame
came from the blackness around
me and shot into my eyes. They
seemed to come from a hand
stretched out towards me. I never
saw a body—just a hand and face—
the face of my husband with the
two bullet wounds in the side of his
head where I had shot him.

"One night I looked out of the
window and saw my husband stand-
ing in the snow pointing a revolver
at me. He was covered with blood
all except his eyes. I fainted.
When I came to my senses I went
to the police and told them that I
had killed him. They didn't be-
lieve at first, but its true—its true."

Investigation by the police proved
every part of the woman's story
true except the single fact of the
murder. Olsen's body was exhumed
and instead of the single bullet
wound in the head first reported
by the coroner's jury two were
found, corroborating the wife's self-
accusation. The inquest was re-
opened and Mrs. Olsen was held to
the grand jury on her own confes-
sion.—*Light of Truth.*

LIVING AND DEAD AT DEDICATION.

Temple of First Spiritual Society
scene of strange ritual. A han-
some meeting place—Elabora-
ate programme—Address by
Dr. Peebles.

Spirit hands—according to the
belief of many persons present—re-
ceived from the treasurer of the
First Spiritual society, yesterday
afternoon, the large, symbolic floral
key, and spirit voices, through the
vocal organs of Mrs. Lily M. Thei-
baud, expressed their thanks to the
mortals, who built in their honor so
fine a temple. The incident was a
feature of the dedication of the
newly completed building on Sev-
enth street, near B street school.

Decorations for the celebration
were simple, consisting of a few
palm branches and portraits of
prominent Spiritualists, also the
key above referred to, composed of
white carnations. The auditorium
needed no adorning, however, for
everything in sight was fresh and
spotless, from the easy opera chairs
to the pipe of the heater.

When the dedicatory services be-
gan at 2 p. m., there was a large
attendance. Mrs. Mattie A. Fay,
president of the "Busy Bees" or
woman's auxiliary, formally pre-
sented the First Spiritual society
with the furniture of the room,
funds to purchase which had been
raised by the "Bees." C. A. Buss,
president of the society, received
the gift, thanking the ladies heartily.

Morton D. Theibaud, treasurer
of the society, then turned the "key
of the temple" over to the spirits,
making a ritualistic speech. Mrs.
Theibaud voiced the acceptance

Mrs. Morrill of Chula Vista offered prayer.

Dr. Peebles made the dedicatory address, speaking as follows:

"How amicable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is the new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God—dedicated to the mental, moral and religious unfoldment of the soul—dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourner's tears, seeks to hasten the coming of the kingdom of heaven and breaths the spirit of peace on earth and good will towards men.

Spiritualism is the direct antithesis of materialism. The materialists strives to account for this magnificent universe through the interaction of matter and force—nothing more. The Spiritualist accounts for this living, throbbing universe of life, love and order, with its thronging intelligences through spirit, essential, immutable infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

"Pneuma Ho Theos"—Spirit is God, said Jesus, and they that worship him must worship him in spirit and in truth, God being spirit, and man being made evolved in the image of God (which image is consciousness, life and intelligence) he is necessarily a spiritual being.

And it is just as natural for spiritual beings in all worlds visible and invisible, to sympathize and consciously respond soul to soul as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of Spiritualism, centering you see in God, and by reflex in the moral constitution of man. Its phenomena are scaffoldings useful in the building of the temple, useful to convince such materialists as Prof. Hare, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence, useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without Bibles, angel ministries and spiritual marvels as witnesses to a future existence, our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his laws have changed, why should not these manifestations occur now? Did not Jesus say: "These signs shall follow them that believe," and "greater works than these shall ye do."

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc, from Joan of Arc to

the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y. These ministries called "Modern Spiritualism" are not new. Dr. Adam Clarke, the great Methodist commentator in commenting upon Saul and Samuel, said: "I believe there is a supernatural and a spiritual world in which human spirits, both good and bad live, in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals."

The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir William Crookes of London, Leon Favre, the consul general of France, Victor Hugo and others illustrious in science and literature.

There is a counterfeit—a vulgar atheistic spiritism akin to Old Testament necromancy that divines for quineas, hunts for coal mines and schemes for pelt and occult power to compass selfish ends. With this I have no sympathy. It is the open gate to obsessions and demoniac influences.

True Spiritualism rightly and religiously interpreted—I speak for myself only—is in perfect consonance with the Christianity of the Christ. It is in spirit Catholic rather than iconoclastic—constructive rather than destructive. It seeks to build up no new and narrow sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Calvinistic, it would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious connections. There are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. Research, evolution growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies, and pronounced over fifty years ago, a 'nine days' wonder,' is steadily, rapidly merging into energetic and substantial manhood.

It is in this and in foreign lands putting on a rational, religious, and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the

platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encoffined awaiting burial; and yet around those shattered vases mosses hang and the odors of some lillies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable, in the line of cause and effect, for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our hells. The good man ever carries the kingdom of heaven within him. Christ—the illuminating principle of Jesus—the spirit descending dove is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut. 'To your tents then, O, Israel.' To your seance rooms, O Spiritualists! make them altars of religious devotion. Let the voice of prayer be there heard. Angels and archangels pray, demons in hades ridicule prayer. Prayer is aspiration—an uplifting of the soul to the good, the true and the infinite oversoul whom the inspired John said is love.

We are living in exciting, trying times. Wars are raging in the east. Great cries are approaching us. Are we ready? The tares must be burned. The times demand consecrated temples like this we are now dedicating—demand consecrated men and women—consecrated hearts, consecrated wealth, consecrated energies, and more better educated speakers, larger society libraries, more missionary enthusiasm, and more beautiful temples. like this, over whose doors I would see inscribed in letters of love, 'Come in.'

Come all ye that labor and are heavy laden; come ye who are sad and broken-hearted; come mourners and hear messages from the loved that have left the fireside home—come all ye disheartened and disconsolate and here lay your burdens down; come, O ye young while the red is upon the lip, and come, O ye aged whose white hairs are already silvery with the celestial light of immortality; come all ye that seek sweet rest and the baptism of the new life. Come, for these temple doors swing outward and swing inward free to all.

Standing half entranced this moment upon the mount of vision, I see adown the ages doubt giving place to faith and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth; vice to virtues; bigotry to tolerance and grating discords to divinest harmonies. I see rising before me a

new heaven and a new earth. I see waving harvests and the gathering in of golden sheaves. I see consecrated temples like this in all lands, crowned with the luminous words—Universal Brotherhood and eternal progression—and what is a thousand times more glorious, I see walking in this renewed Eden of peace and purity the living Christ—the Christ of the ages—and I hear the word: "Seeing the travail of my soul, I am satisfied."

"The golden age lies onward, not behind,

The pathway through the past has led us up.

The pathway through the future will lead on

And higher. We are rising from the beast

Unto the Christ, and human brotherhood."

Will C. Hodge, Mrs. Muller of National City and Col. J. L. Dryden also made remarks and there was duet, quartette and other music interspersed. President Buss made reference to the kindness of the late Captain Fleming, who donated the first amount for the site of the temple. Capt. Fleming responded from the spirit world through the medium of Mrs. Thiebaud, creating a profound impression.

In the evening Mrs. Thiebaud lectured to another large audience, declaring that the First Spiritual society endorsed the work of the purity league. Incidentally she spoke of the sanctity of marriage and said that the woman who marries for gold or a home, or even protection, is as guilty as the woman of the brothel for a marriage without love is no marriage at all.

PSYCHICS.

ARTHUR F. MILTON.

For abnegation Nature yields:

Her light of inspiration;

For human love and sacrifice:

Soul—peace and resignation.

Sermonizing without a method added to undertake reformation, is like casting seed on barren rocks.

The science of spirituality is aspiration based on experience or suffering.

To be touched with sympathy for the suffering or oppressed is the dawn of love.

To decide between right and wrong, good and evil, the moral vibration of the soul must be stronger than the sensual or worldly

Change of habits often lead to a change of thought concentration from one portion of the body to the other—one method of getting rid of a stubborn passion that will not down.

Modesty is always timid in presence of the vain glorious—the spir-

itually sensitive shrieking before the worldly.

The greatest disappointment of the aspirant soul is the failure to attain its own ideal of spirituality.

Self-respect perverted by vanity or conceit becomes haughtiness—a false sense of pride.

Wordly love is like a rose,

It buds, it blooms, decays.

But spiritual love forever flows

From hearts like sunny rays.

THE OLD DOCTOR AND THE NEW.

In a prosperous town of several thousand inhabitants there lived a doctor who had grown gray in the practice of medicine. For many years he had pilled and powdered the people of the town. The grandmothers, the children, and the grandchildren. He had become hale and hearty, prosperous and happy.

At different times other physicians had come into the town and hung out their shingle. But one by one they had disappeared, starved out, for the people were loath to try the nostrums of a new drug doctor. They preferred to keep on swallowing the tinctures and tablets of the old doctor.

Time after time the old doctor had witnessed the coming and going of the new doctors until at last their coming no longer disturbed him. He felt secure in his position, and jogged along lazily and easily, following the same old beaten path that had been marked out for him by some medical college years ago. He knew nothing and cared nothing for the new methods of healing that were constantly arising. The old way was the easiest.

But one day in early spring a new kind of a doctor came to town. He hung out his shingle which was unlike any shingle that had ever been seen there before. The old men put on their glasses and looked at the curious sign, and mumbling to themselves passed on. The younger generation read it and said, "We believe its a good thing; we will try it."

As the days and the weeks went on the old doctor began to miss his customers. He had fewer calls than formerly. And yet there was a great deal of sickness in the town. He could not understand it. He began to puzzle his mind for an explanation. He had heard of the new doctor and his curious sign, but he had simply said, "quack," "fakir," "charlatan," and leaned back in his easy chair and lighted his pipe and forgotten all about it.

But now he commenced to have a feeling of uneasiness. He knew there was sickness in this family and sickness in that family, and yet he had not been called on. What did it all mean?

He remembered he had heard it rumored that the new doctor was kept pretty busy; that he had actually cured many cases that had been sick with chronic diseases for years. But the old doctor had not been disturbed. It wouldn't last; it never had. This new doctor would soon go the way of all the doctors who had preceded him. And the old doctor had dozed off to sleep.

But now he began to wake up. Here it was early winter time and the new doctor was still among

them. None of the others had ever stayed so long. What did it mean anyhow?

He gathered himself together and sat up in his chair, wrinkled his brow a moment as if thinking hard, then got up, put on his hat and started down the street. He turned corner after corner until he found himself in one of the busiest streets of the town. He walked on until he stood before one of the finest business blocks on the street, and there swung the sign of the new doctor. He rubbed his eyes and looked at it.

As the old doctor stood gazing at the sign, carriage after carriage lined up before the osteopath's door. The office boy was kept busy opening and shutting the door as the patients came and went. Once when the door opened old Mrs. So-and-so, who hadn't left her bed for years and had swallowed barrels of the old doctor's medicine for her rheumatism, tripped lightly down the steps to her carriage. And Mr. Brown who had crippled around with his sciatica and been burned and blistered with the old doctor's liniments and nauseated with his nasty drugs, now walks briskly by with neither cane nor crutch. The

old doctor looked dazed. He felt as if he had just been awakened from a Rip Van Winkle sleep. The world had gone far beyond him and he was left standing twenty years behind the times. Slowly he pulled himself together and retraced his steps back to his office.

It was all quiet their now. The sun glinted across the case where lay his crude surgical instruments. It threw a mellow light over the shelves where stood arrayed row after row of bottles and pill-boxes. Iron, strychnia, quinine, arsenic, creosote,—these were some of the labels that stood out more clear than all the others. Quietly, sadly the old doctor cast a lingering look around the office, then pulled down the window shade and passed slowly out, locking the door behind him.

The next day on the office door, instead of the old sign that hung there for thirty odd years, the passer-by read, "Retired from practice on account of old age."

Moral: This is a progressive age.
—Medical Talk.

CLAIRVOYANCE—A Fact

Spiritualism Demonstrated.

Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

You can earn a living by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for the Light that never Fails Here is the secret.

RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

"Your work is marvelous, epoch making."—Lillian Whiting, Boston Correspondent to Chicago Inter-Ocean.

"A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration."—Progressive Thinker.

"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

"It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development."—Mind, New York City.

"It is a revelation"—Light, London, Eng.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature, Law and Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville. The Banner of Light, Boston. Send P. O. Order (payable at Boston, Mass.) to J. C. F. Grumbine, 1285 Commonwealth Ave., Boston, Mass. Price \$2.00

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"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Eliza and Robert Adams—To our dear son and his loved ones. We are so happy to have this opportunity to send to you a loving greeting, and to say that we have found the new life one that is a joy, and that in part it has repaid us for all sorrow.

Be brave for the truth, and you will always succeed, Susie is with us. Your loving father and mother.

Ira Hoskins—To my dear ones and friends, we are with you and often voice our love, but at times the way seems far, when we see you worried, but dear wife the good you are doing shall stand like a wall of strength between you and future pain.

Meda is with me, we send love to the friends in St. Paul, San Francisco and Los Angeles.

Sarah Buel—To my daughter Sarah Celley this is sent to tell her that I have not forgotten my promise. Yes daughter, mother is near and will obey, you will soon be in better spirits, soon will have some of the worry taken away, and in different surroundings, you will find peace and rest.

Rueben Hall—To my daughter and friends. I am so glad to say I yet live, the grave does not end all, and when I came over it was a promotion, a rest, learning the lessons and applying them.

Rebecca and John are with me, dear heart, you are taken care of so wonderfully and the time is near at hand when the veil will be lifted, and the dream of your life be a reality.

Take courage, all will soon be well, the tents are ready; you will know what this means. Abdul will tell you more soon.

DEDICATION OF A NEW TEMPLE.

A day of rejoicing in San Diego, Cal., Sunday, March 6, 1904. The Spiritual Temple of the First Society was dedicated with appropriate addresses, by prominent speakers amid beautiful decorations of Palm branches, Portraits, etc.

The success of this society is commendable and will serve to stimulate and encourage other societies to greater effort in the same direction.

We print elsewhere in this issue an extended notice of the services and the main address delivered by J. M. Peebles as reported for the *San Diego Union*.

"The Great Psychological Crime" if for sale at the office of the *PHILOSOPHICAL JOURNAL*. Price \$2.00

PHILOSOPHICAL JOURNAL

(Established in 1865.)
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W. T. JONES, Secretary

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BUSINESS MANAGER.

W. T. JONES.
EDITOR.
Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MARCH 19, 1904.

A PROPOSITION BY W. J. COLVILLE.

Before and after the editorial comments in the *Banner of Light*, dated February 13, 1904, I have been importuned from various sources to write a concise popular reply to "The Great Psychological Crime," dealing fairly and temperately, but quite unequivocally, with the main statements made by the author of that much discussed volume to the effect that mediumship is a menace to humanity.

Many of my friends have suggested that in order to place this reply within the reach of all persons in all circumstances, it should consist of only six chapters or essays, and be issued in thick paper covers to retail at twenty-five cents a copy.

I am quite ready to do my best to comply with the demand if it prove sufficiently vociferous and to the end of ascertaining whether there is a widespread demand for such a document, I request all my friends who desire me to produce the work to notify me how many copies they are prepared to take. I will send three copies, postpaid, to any address for fifty cents, if that amount is remitted to me at once.

I can assure all Spiritualists I have presented the case strongly in defence of mediumship, though I have conscientiously pointed out to the best of my ability certain rocks and pitfalls against which it is highly desirable that investigators as well as special sensitives should guard.

I have drawn freely upon my personal experiences and observations during the long period which I have been before the public as an inspirational lecturer, though I know full well that in a work extending to scarcely more than 100 pages, it is not possible to fully answer all charges contained in a volume of 400 pages which was quoted at \$2.00 eight times the price of my pamphlet.

As a missionary document my proposed pamphlet will, I am convinced, be of service to the cause of

Spiritualism, and render some aid in dispelling the misapprehensions which still becloud the minds of many honest people into whose hands statements of accusations fall.

I leave it to the editor of the *Banner*, to write a treatise entitled "The Great Psychological Salvation," as he has suggested that admirable title in his editorial remarks I proposed to call my effort "Mediumship Defined and Defended." I hope it will be brought out by the *Banner of Light* Publishing Company very shortly. My post-office address until March 18th, is Lake Helen, Florida. After that date, 125 West 55th St., New York.



The Editor is not responsible for the opinions of correspondents.

PUZZLING PERSONALITIES.

BY B. F. FRENCH.

To the EDITOR:

In your issue of March 12th you published an article from the pen of J. B. Livesey, who opposes the idea educating the negro, also advocates the abolition of our entire public school system.

Mr. Livesey is a member of the American Volunteer Press Writers Association, of which the writer is also a member having a membership approximating 900 not one of whom, so far as I can learn endorse his insane ideas on the question of education; he seems to be teaching the doctrine said to have been given by one called "the Lord to our first parents."

Of all the fruits of the garden thou mayest eat, save the fruit of the tree of knowledge, of that thou shalt not eat, for in the day thou eatest thereof thou shalt die."

In view of the history of the past and some pertinent facts of today it seems plain, "the Lord" was none other than the priest.

To advocate the presence in our nation of a people, of a separate race, ignorant, wholly uneducated, uncouth, uncultivated, and equaling one-seventh of our population is to the intelligent mind the rankest insanity.

But it shows how terribly a mind can become unbalanced by confining itself to one side or phase of our great social temple; an ignorant man in the community is far more dangerous than a wild brute, for we can guard against the quadruped brute, but the biped brute we cannot guard against, for we must mingle with them daily in our homes, and business life, and we know not at what moment the brute in their nature, may destroy mil-

lions of wealth or blot out the lives of innocent people and valuable citizens.

The only logical way for a nation to pursue is to give all of its people a reasonable education, the more the better and thus not only play the part of wisdom but fulfill, in this particular at least the Golden Rule.

Can any one tell us why the man with the black skin should not be educated as well as the man with a white, yellow or copper colored skin?

I confess I have little patience with writers like Mr. Livesey, he has deluged my mail and that of others with his 15th century ideas, and if there was the least truth in the theory of reincarnation we might think a Jesuit priest of the 16th or 17th century was now Mr. Livesey; possibly, he may be obsessed by one which would for a while produce the same results.

When people learn that all men are divine and immortal by nature and that the first in this sphere are often the last in higher realms. Some men will have higher ideals than now.

PATIENCE.

MRS. CLARA U. MYERS

God loves patient soul that dwell in stillness, doing the little things or resting quiet.

We are all an eternal part of one eternal and universal mind and life.

Man is a power for good in the world, to the extent that he is pure and good, just and righteous, sane, sober and dignified.

God never works through a discouraged man. Live the life that means the most, and you will be successful.

Success is power to effect others for good and the will and ability to use it.

Music lifts and elevates men's thought and brings them into closer relations with the spiritual towards which the soul ever yearns. Often when the physical part of man is ill and weak, his spiritual nature ascends with greater freedom to the most high with a great and holy love.

Faith can free you from all strife, all struggle, all pain, all woe and misery. Souls are led by *Eternal Law*.

PLEASE TAKE NOTICE.

All remittances for subscriptions to the PHILOSOPHICAL JOURNAL, and advertising should be made payable to the **Philosophical Publishing Co.** By Postal or Express Money Orders and Bank Drafts. Postage stamps will be acceptable in sums of One dollar or less. Omit personal checks.

THE ANNIVERSARY IS COMING!

GEO. CAMPBELL.

The Spiritualists all over the world will be getting ready for a grand celebration, in memory of the birth of Modern Spiritualism. We hope that the Spiritualists of this city will be out in full force on this occasion and make it a day of greater rejoicing than ever before.

Every liberal-minded individual; every "Free Thinker," and all who are interested in the advancement of New Thought, should join their forces, and have a grand exhibition of Free Speech, and a brilliant display of eloquence along the lines of our New Thought ideas.

We should unite in making this celebration the grandest yet; sending out our thoughts in true harmony with the great soul of the universe, causing them to vibrate from continent to continent, reaching out and joining in mirthful unison with the millions of good people who will be rejoicing on March 31.

These celebrations are growing in numbers, may they continue to increase until the whole world shall know that our dead still lives.

We are proud of our country because it gave birth to Modern Spiritualism. The religious freedom that our ancestors obtained paved the way; we must uphold that liberty.

If we have dissension in our societies and are divided, we will not be true to ourselves nor our own cause.

We want all the religious freedom that an enlightened people require—we are going to have it—it is ours.

Our legislatures are erecting barbed wire fences around our workers, are we going to permit that fence to increase? No!

We must be heard with a loud and prolonged protest, with voice pen and vote against every effort to deprive us of our freedom.

May every lover of free speech and true liberalism join with us in combating intolerance and prejudice and may they also unite with us in our thanks to the Angels who produced the tiny raps that awoke the slumbering multitudes to a realization of the fact that only a mist divided the Two Worlds.

I am anxiously looking forward to our celebration this year, fully expecting a good time; there will be so many happy bright faces to bid each other good cheer, and filled with energy and love for the cause of light and truth, and every speaker stimulated by divine inspiration.

May love and harmony be the ruling star guiding us onward and upward to peace and happiness.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

Most Startling Book of the Century

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Mysteries of the Seance.

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AND A PLEA FOR HONEST ME-
DIUMS AND CLEAN WORK.

Nothing like this work has ever before been published. It contains a full description of all the methods used by bogus mediums in producing "manifestations" in the various phases, from "tests" to "full form materializations." This information is most complete and has been acquired by years of patient investigation, and at considerable expense. Every statement is true and can be verified if instructions are followed. Price by mail, 25cts.

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The Watseka Wonder.

A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens.

Also, a case of Double Consciousness in Mary Reynolds, by Rev. W. S. Plummer, D.D. 15 cents. For sale at this office.

REALIZATION,

By Joseph Stewart, L.L.M.

Is devoted to the Philosophy and Methods of the Higher Attainment. It makes special features of Concentration, the Philosophy of Attainment, and Psychic Science, and presents new and original matter, as well as the results of past research. It is Scientific, Synthetic and Constructive. Its excellence is attested by the opinions of leading thinkers and the esteem in which it is held. Send for descriptive matter, or 10 cents for sample copy. Bi-monthly. \$1.50 per year. 1540 Howard Ave., Washington, D.C.

All mediums need these.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Reinhold's Nature Cure Sanitarium and Physical Culture Home.

At Little Rock, Ark., the "City of Roses," in "The Sunny South." Application, a veritable treat. In Aug., 1901, we publicly suggested that a committee select test cases of any disease, we treat them gratis, subject to a forfeiture of \$1,000. We relieve all usually deemed incurable. No drugs, no knife. Room, board and treatment, p. 4 weeks, \$78; p. 12 weeks, \$198. Dr. Reinhold's Book; Nature vs. Drugs, 560 pp., illustrated, \$2.50; Facial Diagnosis, illustrated, \$2. Cure of Consumption, \$3; Our Methods of cure, 75 cents.

SEXOLOGY.

There is no subject on which there is such a lack of knowledge. Persons otherwise well informed are lamentably ignorant on these lines. I make a specialty of books dealing with this subject. I handle only the very best. I will have nothing to do with trash. Interesting circulars sent for stamp. Postal cards not noticed. Address, A. W. RIDEOUT, 7 E. St. Paul St., Boston, Mass.

OCCULT BOOK-STORE.

A Full Stock of the Newest BOOKS on
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The Ladies First Spiritual Aid Society, on Wednesday March 2, voted to hold a Rummage Sale, about April 1st. Friends having articles of clothing or any household goods to donate please notify the secretary, Mrs. A. E. Wadsworth, 1429 Market st., by Postal Card and they will be called for.

Mediums' Protective Association held their regular Board meeting on Saturday evening the 12th inst., at the home of its Treasurer, W. H. Davies and his estimable wife, 1133 Church st. Four new members were added. The sum of \$11.75 per capita dues was paid the secretary of the Cal. S. S. A. The future meetings of the Society will be held in Sunflower Hall, followed with a social entertainment on the 4th Saturday evening of next month. Mrs. D. N. Place and Mrs. Mary A. Wells, President and Vice-president of the Ladies Aid Society were the honored guests of the Board. After the business was completed every one present voiced words of wisdom and encouragement. At this point our hostess invited all to the dining room to partake of a bounteous collation. And thus ended one of the M. P. A. at home with friends on both sides of life.

The Peoples' Church social had a very large attendance and a most enjoyable evening was the verdict of all who attended last Monday evening. Sixty or more were present. Games and refreshments; a mock trial, and at last, finishing with a Virginia reel, made the evening all too short for the guests. A great many young people were present and assisted largely in entertaining the crowd. The next social will be given by Mrs. Clara U. Myers at Sunflower Hall, March 28. All who attend are assured of a good time.

An increased audience and many new faces anxious for the truth were noticeable at the Peoples' Church. Three new members united with the society. One of the most hopeful features is the fact that many young people are being added to the working force. Mrs. Gillespie's lecture on "As Others See Us," was of the most practical character and value. At the close, she gave an unusual number of loving messages which were readily acknowledged, clear and convincing. The subject of the next lecture is "Spiritual Financiering," and promises to be full of interest.

Election Notice—The Ladies' First spiritual Aid Society will hold the annual election of officers on Wednesday, April 6, 1904, at Sunflower Hall 305 Larkin St.

Henry Harrison Brown discoursed Sunday evening at his meeting in Memorial Hall, Odd Fellows' Building upon "How shall I know what is right?" He held that Life is of the first importance, therefore Self Protection is the first duty of the individual. This led him to say that anything which interfered with the perfection of the body was wrong. What-ever tended to health and perfection of body was right. But since all unpleasant thoughts tend to disease, and pleasant ones to health, he drew the conclusion that we are to test conduct by its effect upon one's happiness. Whatever makes one happy is right and whatever makes one unhappy is wrong. Happiness is the cause of health, and health is the normal, natural manifestation of the individual Soul.

The Children's Lyceum—Those present at the Lyceum on the 13th had a real treat in listening to the recitations of Sibyl Steers, Ethel Evans, Inez Calder and Ida Foulsham. Mr. A. S. Howe gave a fine vocal solo and Mr. Bracken led the adult class with his usual tact and ability. There's always something good on tap at the Lyceum.

A Praiseworthy surprise—Several members of the Ladies' Aid Society made a sisterly and loving call on Mrs. Eva Peck at the home of Mrs. Anna L. Gillespie 1101 O'Farrell street on Tuesday of this week. Arriving there at the noon hour, the ladies having provided and taken delicious lunches with them, they soon found themselves partaking of a fine spread. Mrs. Peck is a member of the Board of Directors of the society but for several months has been a sufferer, occasioned by an operation, she is now being cared for by Mrs. Gillespie and it is hoped that ere long she will be restored to health. Mrs. Peck was completely surprised and thoroughly enjoyed the call.

A pleasant gathering of old friends were entertained by Dr. Nellie Beigle at her charming apartments in the Strathmore, last Thursday evening the 10th inst. in honor of her sisters Mrs. James Coldeugh of Winnipeg, Can. and Mrs. Mary Heuseley of this city and bid adieu to Madame Montague. Those present beside the above mentioned were Mrs. R. S. Lillie, Mrs. Bessie Cleveland, Mr. and Mrs. Geo. H. Coons, Mrs. M. M. Smith and the editor of the JOURNAL. After listening to some delightful music a recherche repast was partaken of and then Madame Montague crowned the evening by giving Psychic readings to every one present, and so accurate and characteristic were the demonstrations of spirit power that those who never witnessed this phase of her mediumship were greatly surprised. Her inspirational work is only one aspect of this versatile expounder of our scientific religion. Dr. Beigle did the honors of the occasion with that charm and sweetness that has won for this highly gifted woman the love as well as the admiration of those who have the privilege of her acquaintance or friendship.

The Ladies Aid Society by invitation held their meeting this week at the home of the president, Mrs. D. N. Place 559 Page street, about fifty were in attendance. After the business was over Mr. and Mrs. Charles Place entertained the company with illustrated songs also Mr. and Mrs. Jacobs each rendered songs that were very much enjoyed. At this juncture all were invited to partake of the most delicious refreshments which closed one of the happiest gatherings in history of the society.

Progressive Spiritualists Society, A large audience was in attendance at Covenant hall, Odd Fellow building, Sunday evening, March 13. Mrs. Lillie's discourse was based upon a question given by a skeptic present, namely: "How can I investigate this thing you call Spiritualism?" This called out one of her ablest lectures closing with an improvisation. The music by Miss Severance, Mr. Koch and Mr. Wadsworth in a beautiful trio and closing with congregation singing. These lectures are every Sunday evening, seats free, all are welcome.

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This volume contains a selection of the best poems of this gifted author and stories contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with silver embossing.

The author requires no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation. This volume fully sustains the opinion of the eminent critic.

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W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, MARCH 26, 1904.

1429 Market-st.
Between 10 & 11th-Sts.

No. 13

THE DAWN OF TRUTH.

Elizabeth M. Campbell.

The haze of creeds and dogmas, long
Had wrapped the earth in awful gloom;
No mirth nor joy nor glad some song,
Gave echo from the silent tomb;
All, all was full of mystery,
And tear dimmed eyes no light could see
For longing hearts craved something
more
Than funeral shrouds, for all their
dead;
And so upon life's darkest hour,
When faith and hope had well-nigh
fled,
There dawned a light, whose brilliancy
Illuminated earth from land to sea.

The tiny rappings on the wall,
Told that the loved had never died,
That patiently they waited all,
Some means by which to reach our side.
A sweeter knowledge this by far
Than brought to earth by Bethlehem's
star.

The pearly gates stood just ajar,
Love's messengers all waiting there;
Bearing the tidings from afar,
That vanished every doubt and fear—
And gave the light that set us free,
For which we hold our jubilee.

At early morn, at dewy night,
With all love's yearning in their eyes,
Effulgent in their raiment white,
They trod the pathway to the skies;
They brought to earth a song of joy,
The pains of death, cannot destroy.

And with their advent has been sung,
The song of the immortal soul,
While liberated thought has sung
From sea to sea, from pole to pole.
Freedom of thought! we know thou art,
Of life's great victory a part.

COMMON SENSE.

BY GNOMON.

It was our privilege to listen
to Mrs. Jennie Hagan Brown
recently, and the thoughts which
she voiced could be put in practice
with benefit to ourselves.

In speaking of mediumship, she
spoke of some who are self-hypno-
tized into believing themselves in-
spired by the spirits of those who
have been prominent in the past,
but who have chosen some partic-
ular person (the medium in ques-
tion) as their mouth piece.

Others were spoken of who pre-
tend to give communications

from the spirit world, but had no
real mediumship. Others again at-
tached such imaginary importance
to their mediumship as to become
laughing stocks of all who know
them.

The advice given was that in the
first place it was well to be sure
that true mediumship was present
before proclaiming it to the world;
next to develop it gradually in the
home circle; but, above all, to re-
fuse to give anything but the truth.

It is unfortunate that a chain is
no stronger than its weakest link,
that constitutes the capacity of the
chain, and judged by that standard,

Spiritualism is indeed weak, for on
every side we see mediums come
before the public with great pre-
tensions but small legitimate power
to back them up.

The priests and ministers of all
religions go through a course of
preparation before being permitted
to enter the ministry. It may be
urged that a course of study is not
essential to mediumship, neither is
it, but it would be much better for
the cause of Spiritualism if its pub-
lic workers proved their ability in
their particular phases of medium-
ship before advertising themselves
in high-sounding phrases so com-

mon to the advocates of our philos-
ophy.

We have no desire to establish a
creed or to give any particular body
of men or women the sole power to
qualify workers.

That has been abused enough.
But what is needed is that those
who are ignorant of what consti-
tutes Spiritualism should not teach
their peculiar brand of ignorance
and label it Spiritualism.

It is unnecessary to state that all
the vagaries which are taught do
not come from well informed spirits
any more than they come from well
informed mortals.

Because a sensitive person is fav-
ored with more or less candidness
is no reason why they should be in-
flicted on a long-suffering people
under the name of Spiritualism.

It should be understood that the
majority of spirits who pass over
to the other side are just as ignor-
ant as when they were in the body.

They have had no special oppor-
tunities to obtain technical or any
other kind of knowledge, and the
strong probabilities are that they
are unable to communicate with
those they left by reason of their
ignorance of the necessary laws,
then why should "mediums" claim
so often that they can put them in
communication with their loved
ones?

It is largely through the ignor-
ance of such mediums and equally
the ignorance of those who are will-
ing to believe it.

No absolute guide can be given,
but when a spirit has passed over
after a long and wasting sickness,
it is hardly probable that spirit can
come back in a short time and give
a truthful statement as to the
beauties of their home.

Neither does a person who was
notoriously ignorant of business
conditions while in the body be-
come a safe guide in speculation or
other business when ushered into
the realms of spirit.

Let Spiritualists use a little com-
mon sense in dealing with all com-
munications, and let the mediums
also use common sense in giving
communications.

It is better to suppress a lie than



MRS. M. J. HENDEE-ROGERS.

Mrs. Hendee Rogers the subject of this sketch is a native of Maine, during her early years, and prior to the advent of Modern Spiritualism, she was an ardent Methodist, while engaged in warning others against the wiles of Spiritualism, she heard a voice say to her: "are you sure that you have all the truth?" In 1847 while bitterly bewailing the loss of a baby girl of four years, while alone and in great distress her little girl came to her and said: "Mamma don't cry any more; I am happy." This was one of the many experiences which finally convinced her to the truth of the spiritual philosophy. Her work as a Medium and Healer extends over a period of thirty years, and thousands of people call her blessed.

to give it birth, even though it sounds plausible.

It is safe to use judgement in dealing with spirits and not to imagine that all spirits are transformed into angels.

DR. PEEBLES IS COMING AND GOING.

We take pleasure in announcing that Dr. Peebles, the world-wide missionary, who has been spending the winter in San Diego, California will reach San Francisco early Monday morning, about 8 o'clock, April 4. His headquarters will be at the PHILOSOPHICAL JOURNAL office, 1429 Market street, for the day, where he will be pleased to see his old friends and acquaintances.

He will leave this city at 8 o'clock the same evening, April 4th, for Portland. He will be in Portland during the day of April 6, Wednesday and will be pleased to meet some of the Spiritualists and Liberalists of that city, as they may arrange. He leaves Portland at 11:45 the same day Wednesday the 6th.

He will arrive in Seattle Thursday, (7th of April) at 9 o'clock a.m. and leaves Friday the 8th at 9:45 a.m. He hopes to meet the Seattle Spiritualists and Liberalists.

He will be in Spokane at 11:45 p.m. Friday, April 8th and leave Saturday, April 9th at 12:55 p.m. He expects to reach Butte Sunday the 10th at 1:45 a.m., to fill an afternoon and evening engagement.

He will reach Minneapolis on Wednesday the 13th 1:50 a.m. and leave there at 6:45 the 14th. He hopes to meet the Liberalists, Spiritualists and Anti-Vaccinationists of Minneapolis. He will arrive in Chicago, (all accidents aside) Friday the 15th, and lecture for the Hyde Park Occult Society, on Sunday the 17th of April.

P.S.—Dr. W. G. Thurber a young physician and an excellent psychic will accompany Dr. Peebles on his homeward journey to Battle Creek, Michigan.

HOW THE RAPS SOUND.

The raps at Hydesville, New York, very much resembled the electric clicking of a great human battery and were the means used by the unseen world to convey to earth the messages of truth for the enlightenment of the scientific world.

The Fox sisters were divine instruments for the truth, long may their lights shine on.—Prof. Jas. Hilling, Boston, Mass.

If you want books on Spiritualism, Theosophy, Astrology New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904, free

REVIEW OF DR. NELLIE BEIGHLE'S BOOK.

When the Greek Philosopher and poet "Esopé" was asked how a book should be judged, it is related that he gave this answer:

"Ascertain whether the author says what he ought, whether he says only what he ought, and if he says it as he ought."

Dr. Nellie Beighle's recent publication of the "Book of Knowledge" comes within the requirements of the Sage.

Besides a very interesting biography of the writer, the work is teeming with information regarding psychic facts, proofs of immortality, and the overflowing stream of revelation received by all sorts and conditions of men and women, many of whom were, or are, famous in this world's history.

Numerous testimonies of her remarkable cures, signed by leading citizens in the land, are embodied in the book, which terminates by a series of beautiful lessons drawn from gospel texts, and which are a veritable illumination to the truth-seeker.

The "Book of Knowledge" is beautifully bound in gray cloth and contains over 500 pages of good printed matter, is published by the Alliance Publishing Company, price \$2.00 and we prophesy for it a long life and a large circulation.

WHAT IS LOVE.

ARTHUR F. MILTON.

It is God, says the church. But what is God? that is beyond discovery. Then why try to define love, if it be one and the same!

It is life, says the philosopher, and what is life, pray? Oh, that is love, consciousness, sensation!

Then love and sensation are analogous?

Of course! What we experience in childhood is love's primitive impulse—known as sensation or feeling—a compromise between the animal and the spirit.

As this feeling partakes of a higher range or vibration than for mere self gratification it becomes love as a spiritual impulse, or briefly stated love is sensation spiritualized.

DEVELOPMENT.

MRS. CLARA U. MYERS

In sitting for development let us know ourselves perfectly, reach out for the highest force we can get from the angel world, asking for spiritual conditions, and if we live a Christ-like life, we will unfold the best part of ourselves, and attain to that which appeals to the soul.

You say why do we not develop seeing, hearing or other forces, because you are not yet in the proper condition to receive it, your physical bodies are not pure enough to receive the highest forces, we must get right ourselves, remember true progress of all, lies in knowledge. Knowledge that will make all, a useful, gentle, courteous, just, and

dignified persons.

It matters not of what belief you belong to, all have the gift of spirit and must sooner or later acknowledge it, for it will surely show itself some day. Be ready to receive it with a true spirit of love, no one can hope to walk and talk with the Angels, unless they live pure and holy lives—Spiritual lives.

With every thought that comes to thee in the balance of reason and go deep into the silence and listen to the God within thee. Whether the thought be truth or not and be careful how you go about sitting.

Try the spirits sit for fifteen minutes in the silence with the mind concentrated upon that, which you so desire, you must also pay strict attention to diet—eat no meat, drink no coffee, tea or wine, take a daily bath, and after each bath anoint yourself thoroughly with oil and you will get that which you are most anxious for. Try this and you will see for yourself.

SAN JOSE NEWS.

Again the angel of life has borne away to spirit realms one of our most esteemed sisters—Sister Brook's was a model Spiritualist beloved by all who knew her. She passed away March 8, and the mortal remains were looked on, for the last time on Friday, after which they were conveyed to Cypress Lawn Cemetery to be cremated.

The president of our society Brother Hambly conducted the funeral exercises, Sister Elsey was controlled and gave a short but beautiful address, the friends sang some of our sweet spiritual songs and we all felt that with the loved one, we could say—"It is well."

B. F. Sliter of Alameda was with us February 28, and answered written questions on spiritual subjects.

John Slater was with us on the morning and evening of the 6th inst he gave some wonderful tests.

We are making arrangements for our Anniversary meeting and expect to have an enjoyable time, to that end Committees were appointed today.

Our morning conference meetings continue to be of interest many subjects being discussed to the edification of those present.

In the future we intend having a meeting every Sunday evening, speakers if possible, if not, local talent.

Yours fraternally,

MRS. H. L. BIGELOW.

Sec'y First Spiritual Union

REVIEW OF MRS. MAUD LORD DRAKE'S BOOK.

Another very interesting work just out is "Psychic Light" by Mrs. Maud Lord Drake, known throughout the length and breadth of our country as the "Peoples" Medium.

The aim of the book is to prove the continuity of law and life, by reason, science, and phenomenal demonstrations; of which a great number are recorded in the book.

Testimonials from irrefutable sources, some of them written by

eminent men and women of the Old continent.

A portrait and a short sketch of Madame Blavatsky's early life in America, are among the contents of this fine publication, which comes to us in a red and gold cloth cover, with a significant symbol for a motto, and a charming likeness of the writer on the frontispiece, also a good one of Mr. J. S. Drake adorns one of its pages.

May the "Psychic Light" shed its rays of truth, continuing the work of illumination so nobly done by its author. Published by the Frank T. Riley Publishing Company, Kansas city. For sale by the Philosophical Publishing Company, 1429 Market street, San Francisco. Price \$1.50

AS OTHERS SEE US.

From a subscriber in Toronto, Canada: "I saw a change for the better before I learned of the change in the management."

From the editor of the good old *Banner of Light*—"The issue before me strikes me as being just about the right thing and has connected with it, that feeling of life and go."

Dr. J. M. Peebles, says:—I am pleased to see your names at the head of the JOURNAL, because I know that your heart is in this great cause of truth that we mutually love."

Mrs. Kate Hoskins—Another veteran worker adds her testimony: "I take the JOURNAL because it is an old and faithful friend, because it is clean and chuck full of good things that tend to help one along life's journey, success to the new management."

Mrs. Ella York, formerly of San San Jose and San Francisco now in Portland, Or. writes: "The JOURNAL is a welcome visitor to my home I read your article on Progressive Lyceums and thought it fine."

Mr. H. C. Towner of Los Angeles writes: "I find it impossible to loose hold on the JOURNAL, which has grown to be not only a welcome visitor but a very dear friend."

Mrs. H. L. Bigelow of San Jose says: "The JOURNAL is getting more interesting and I think our home paper should be supported."

From Danville, Va.—Find enclosed money order for \$1.50 for my subscription to January 1905. It has been a great pleasure to me to cull from the sheets of the JOURNAL, the many spiritual truths during the term of my subscription of over ten years and to note that it does not depreciate with age, but rather becomes stronger as it grows older. Why not its readers, from a spiritual standpoint.

PLEASE TAKE NOTICE.

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"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium.

Edward Fair—A slender, worn-looking gentleman comes to the table asking me to send a message to his wife. As I look, I see something is wrong with one arm, and a feeling of great pain comes to me; then, that passes and I hear this: 'No pain now.' Tell my dear wife that the only pain I know, is when she is not happy. Tell her again and again how much I bless her for her tender care and how I pray that she may not have the same long drawn out suffering, when she comes to me. Tell her that she will have such a loving welcome and that all the way from life in the body to life in this new condition, I will walk with her and try to assist in every way. Frank is with me; we send greeting to all friends, but most of all to my dear one who was so good to me, and to whom I will always try to help. It is all true; we can come; we can make ourselves known. We are still living. I knew this before death and have proven it to many since passing away from the body.

I thank you, Alice, for the kindness shown me, a stranger, in sending this to my wife.

Jimmie Johnson—Just a word to my mother to let her know that I want to take every opportunity to let her know how lovely this life is. I did not want to die when I went away, but it is all right now and I don't want to live in the body. I also hear the word, "tell her that Father Sanford is here," and we both send love, mother is with me. I know how Mother misses me, and want to send her my love, says the one named Jimmie,

Nellie Perklyn—The spirit that asks to send a message is an old lady with short white curls about her sweet face and such a placid look, not a line to mar the sweetness of the motherly countenance. She has with her one whom she calls Ruth and a young child called Andrew. They are plainly dressed but so neatly that it is a pleasure to see them. They send word to James Draper that they are here and wish him to know they have kept the promise they made years ago in Vermont when Allen was visiting them and that the lecture they heard was, after all true, and spirits can return.

John Fielding—A sturdy man well built and sandy hair, full beard speaks to me, saying: "I wonder if Mrs. Newman has forgotten me, tell her that I see Mr. Newman every day and O how well and strong he is, and the lovely daughter. They are so happy and the

her. Tell her that her old friends have not forgotten her. I have bought many a book, many a paper of her, and tell that Mr. Robinson is with them. I guess she will remember me, I wish I could reach my daughter Mary, but feel sure she would not believe it is her father, but it is, and with me are Henry and Samuel. All send love.

"HEREDITY."

MADAME FLORENCE MONTAGUE

What do we inherit? Science and religion, which parted company, when man lost the key to the higher spiritual revelation, and daily coming into closer rapport in their verdicts on life's manifestations.

No where do we see their understanding so clearly demonstrated, as in their statements on Heredity.

The Decalogue, Exodus XX, contains some remarkable information, interpolated between prohibitions

or commands, and a striking one is found at the 5th verse, where we read, that the 'Iniquity of the Fathers will be visited upon the children unto the third and fourth generation.'

The Jews thoroughly understood the transmission of tainted blood, and other physical deficiencies, or deformities, therefore they often went through special preparation, and purification, before entering the state of matrimony, in order to avoid the deterioration of their progeny.

After centuries of observation, science proclaims the Biblical declaration perfectly correct, but, with an additional discovery, upon which we must base the hope of final restoration to a perfect type of humanity, as the rightful heritage of every member of the human family.

The modern view of evolution in Biology, rests upon the fact that hereditary transmission, though escaping one or more generations, will reappear with a tendency to

permanence, but that variation, constantly works for the elimination of same, and that in time accomplishes its final extinction, creating in accordance and in harmony with the new environment, and mode of living.

Therefore reversion to old types, (which would mean eternal death,) is not the working of the natural law, as some of us have interpreted in the past, but conformity to the Prototype, (that is eternal life,) is according to the latest discoveries, man's line of progression; it is the evolving of his spiritual nature, man's natural inheritance which must and does consume the imperfect material transmitted or acquired, as soon as the individual has reached that point in evolution, when originality versus Spirituality asserts its Dominion.

Right thinking, and right living, are necessary steps towards this recognition of a higher inheritance, as children of the most high, and the great master proclaimed the truth of Universal and Everlasting Heredity, when He said: "Be ye perfect as your Father, who is in Heaven is perfect."

OAKLAND NEWS.

The platform at Fraternal hall, was occupied on Sunday evening, by Mr. and Mrs. Gillette, who will continue their meetings until further notice. Mr. Gillette spoke on the necessity for education, not alone for mediums but for Spiritualists generally, so as to enable them to distinguish the true from the false. Mrs. Gillette followed with readings.

Charles Anderson was to have occupied the platform at Fraternal hall, on Sunday afternoon, but was absent owing to sickness.

On Tuesday evening, March 15, Charles Anderson gave a benefit circle, for Mrs. Otto 1210 Seventh street, different mediums attended each Tuesday evening so as to keep up the circle until her recovery.

Anniversary meetings will be held in Woodmen's hall, on Sunday March 27, afternoon and evening, by Mrs. Cowell Mrs. Phelps, Mrs. McEvoy and others; also at Fraternal hall on Sunday evening by Mr. and Mrs. Gillette.

The Psychical Society's meeting at Odd Fellows hall on Sunday morning was fairly well attended. Mrs. Lillie spoke on subjects furnished by the audience, ending with an improvisation.

He who helps the human race, is he who points ahead, who gives hope, inculcates high ideals, and aims.

CLAIRVOYANCE A Fact

Spiritualism Demonstrated.

Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

You can earn a living by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for the Light that never Fails Here is the secret.

RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

"Your work is marvelous, epoch making."—Lillian Whiting, Boston Correspondent to Chicago Inter-Ocean.

"A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration."—Progressive Thinker.

"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

"It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development."—Mind, New York City.

"It is a revelation"—Light, London, Eng.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature, Law and Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville. The Banner of Light, Boston.

Send P. O. Order (payable at Boston, Mass.) to J. C. F. Grumbine, 1285 Commonwealth Ave., Boston, Mass. Price \$2.00

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EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MARCH 26, 1904.

PERSONAL EXPERIENCE.

BY J. M. MATHEWS

Life with us all is to a certain extent what we make it, still as I look back upon my own life, and also that of others, I cannot help believing that heredity and early environment have laid the foundation for all our later development of character.

As I view the past I seem to be indeed a creature of circumstances. Success as well as failure, joy and sorrow alternating, all along the journey of life. I have a thousand times found fault with myself because I did not take the other road, but now I am disposed to think that the roughest places in the road traveled are the most valuable, and that every experience was for the best, it is mine, I would not part with it, and could not if I would.

The houses and homes that I have builded and worked so hard to beautify, are no longer mine, but are remembered with pleasure. Speaking of homes reminds me of a dream or vision which I dimly remember. I seemed to be in a strange country and accompanied by an attendant, and as we journeyed along we approached a beautiful house surrounded with trees and flowers and singing birds, and everything that could add charm to the landscape, no language could describe the beauty and grandure of the place.

After admiring the scenery for a time, my guide said: "this is your home," oh, no I said, that cannot be, "yes he said again this is all yours." No, no it cannot be, I am not worthy of such a beautiful place.

My attention was then called to the vast extended view before us of valleys and hills for hundreds of miles, it seemed in all directions, and I seemed to see millions of human beings—men, women, and children, dwelling all over this vast world before us. I observed that some of the people occupied beautiful mansions, some very much more magnificent than the one my guide

said was mine. Very many lived in shanties and then many had no dwellings of any description, and as I beheld this vast multitude of poor ignorant humanity, my sympathies went out to them and I said to my guide; "these are my fellow travelers—our brothers and sisters of earth life, and I am but one of them I cannot occupy this beautiful residence, while so many have no home at all, well—but my guide said: "I cannot help that—it is yours—you built it yourself, its just what you made it, then I seemed to realize, that it was indeed mine.

Then I was impressed to say, how many there are that have not built for the future. Yes said my attendant, "it is sad to see them thus, but do you not see they are being educated, and there is time enough in spirit life, in the boundless yet to be for them to progress eternally."

Here my vision ended and I at once thought of such stuff are dreams made of, but I know well that we are all preparing the way for our future, and are building our future homes now.

We are either planting flowers and hanging beautiful pictures upon the walls of our chambers, or we may be sowing weeds and thistles in our gardens, or daubing mud and dirt upon our parlor walls.

It seems to me that my future dwelling will have some dark spots upon it, and if I should have a garden that many ugly looking weeds will be growing there, and perhaps I shall be rather ashamed of it.

I know that we will be compelled to accept of that which we have built, be it good and beautiful or debasing and low. I rejoice that we all have opportunities to beautify a shanty. My friends let us not forget that we are all building our future homes now, and let us ask ourselves often, what kind of a future am I making, towards a higher and better life, not alone for myself but for any and all.

If we sow the seeds of kind deeds now, we may gather the harvest of love later on, then in joy and gladness we will meet our loved ones, and dwell in the beautiful life of the soul.

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CHRIST A GOD, NOT THE GREAT ALMIGHTY GOD.

BY JOHN MURPHY

The leading article in the Journal of March 5th by W. J. Cowen, on the nature of Christ, seems to lack careful thinking and research.

Mr. Cowen tries to prove that Jesus Christ was a mere man, but credits him with being a remarkable medium. He treats the account of his life recorded in the Gospels, as doubtful, possibly the life of Apollonius of Tyana, changed to suit the needs of the fabricated story, by the writers of the early Christian church.

I submit and maintain, that the life of the Christ given in the Gospels is as authentic historically as the life of any celebrities, and that there was in his day, probably as much or more known about mediumship, as there is now. The New Testament abounds with it. Christ was certainly a medium of the most exalted type, a perfect link between heaven and earth, He was also a man, but the most perfect man that ever lived in this world, as Mr. Cowen has quoted Napoleon's sayings about Jesus of Nazareth only partially, I give you almost exactly his words as revealed by his friends who waited on him.

"Alexander, Caesar, Charlemagne and I have conquered kingdoms and made them tributary to us, but one rule has rested upon force. Jesus Christ has founded a kingdom which rests upon love, and today there are millions of men who would die for him. I tell you Jesus Christ is not a man, He is more than a man."

Apart from the testimony of Napoleon, whose authority on spiritual subjects was simply that of mere intellectualism, there are abundant and numerous testimonies from the highest and the purest spirit that ever left the Fathers presence, or messages of love, His pre-existence is distinctly taught by them as well as stated by himself in the gospel of John.

One remarkable spirit testimony is given by Hafed a prince of Persia, a spirit medium, who lived at the time of Christ, and who was his instructor in the wisdom of the east, for several years. This Hafed was the principal of the three "wise men, who came from the East to Jerusalem, saying, where is He that is born King of the Jews," being sent to Judea by a spirit guide

Flame)" to greet and worship the Great Deliverer, whose coming had been predicted and long looked for by the Chaldean, the Hindoo and the Persian Sages.

Hafed gives an account of his being summoned afterwards to Egypt, when Jesus was a young boy, to take charge of him and to finish his education in Eastern learning, because the Egyptian priest who had the charge of Jesus was very old and near his death.

Hafed came to Egypt and assumed the task of instructor, and both Hafed and Jesus traveled through parts of India and other countries together before reaching Persia; afterwards going to Judea for a time, until Jesus was over 12 years old, then they returned to Persia, where Jesus remained until he was about 18 years of age, after which he returned to Judea to prepare by retirement and meditations for his great mission, as the World's Redeemer.

Hafed witnessed many instances of the boy's divine nature and wonder working power, before he left for his native country. He mentions one instance of raising a dead man to life, and several other manifestations of divine power by him.

So beautiful and attractive was the life of Jesus, in those early years, that Hafed renounced his Persian religion, and his position as chief of the Magi and became a Christian missionary. He afterwards suffered martyrdom on account of his zeal and ardent labors in preaching the Gospel to his fellow countrymen.

Hafed's narrative does not stop with his earth life, but continues on after his awakening to immortality in the Summer Land; where he sees the Nazarene (who had in the meantime been crucified) clothed with divine glory and majesty, and adored by innumerable hosts of happy spirits, and acknowledged as the Son of God, the Lord and King of our Solar system.

[To be Continued.]

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The courts of California have granted Madam Florence Montague a decree of divorce from her husband Montague Yates, on the grounds of Bigamy.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1903, free.

Sun Flower Hall. Supreme Court building, is now available for renting. Parties desiring to hold meetings will find it to their advantage to see this large and comfortable hall which will be rented at the following low figures:

Sunday morning, \$1.25 per week
Sunday evening, 2.00 " "
By the week, one night, 2.00 " "
If more than one night, 1.50 a night

Available any night except 1st and 3rd Thursdays of each month, and Friday of each week. Apply to Wm. T. Jones, room 110, Supreme Court Building, 305 Larkin street.

The Ladies First Spiritual Aid Society, on Wednesday March 2, voted to hold a Rummage Sale, about April 1st. Friends having articles of clothing or any household goods to donate please notify the secretary, Mrs. A. E. Wadsworth, 1429 Market st., by Postal Card and they will be called for.

Dr. N. F. Ravlin, is open for engagements with camp meetings and societies for the coming season. His labors in Baltimore as pastor of the First Spiritual church, close the last Sunday in May. His address is 308 North Green street, Baltimore.

The JOURNAL office received a pleasant call from Mr. E. W. Sanderson, treasurer of the Wisconsin State Spiritualist Association last week. Brother Sanderson will remain in San Francisco two weeks.

Mr. Harry Crindle has gone to San Diego to remain three or four months.

A good change.—Elsewhere will be found the announcement that Dr. J. M. Peebles will be in this city on April 4th. We proffered him the use of the JOURNAL office as stated. But upon second thought would suggest that Sunflower hall be secured on that day from 2 to 4 p. m. for the purpose of giving our good Brothers such a warm and cordial reception as our people are capable of doing. The hall has been set in motion, let the friends unite in carrying out the suggestion to a success.

Benefit Meetings.—These meetings conducted by Mrs. R. S. Lillie, assisted Mrs. Johnson and Mrs. Howe, are full of interest and should be sustained. The object is a worthy one and may serve as a nucleus to something better and greater. Perhaps a Home for indigent mediums. Who knows! Think about it.

Progressive Spiritualists Society. A large audience was in attendance at Covenant hall, Odd Fellow building, Sunday evening, March 20. The usual song service was followed by a well rendered trio by Miss Severance, Mr. Koch and Mr. Wadsworth. The subject of Mrs. Lillie's discourse was: First Cause or Creative Energy, and was ably handled. Following the address Mrs. Lillie read a poem. On account of the anniversary exercises held by the State Association. There will be no services tomorrow in Covenant hall, but will be resumed Sunday evening, April 3.

Please notice.—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

Election Notice.—The Ladies' First Spiritual Aid Society will hold the annual election of officers on Wednesday, April 6, 1904, at Sunflower Hall 305 Larkin St.

The Ladies Aid held its regular meeting on Wednesday afternoon and made further arrangements for the coming Rummage Sale to be held in April.

56th Anniversary.—All arrangements for the Anniversary celebration in Steinway Hall, 223 Sutter street, tomorrow afternoon and evening are complete. The several committees having attended to every detail which ensures success and day of rejoicing to all who attend. A conference will be held at 10 a. m. in Sunflower hall, 305 Larkin St., conducted by Mrs. Sarah Seal. These meetings are always interesting and instructive.

The Peoples' Church.—On Sunday evening the 19th, "Spiritual Financiering" was the subject of Mrs. Anna L. Gillespie's lecture, which was replete with gems of practical thoughts and illustrations to thoughtful, inquiring minds after something more realistic and enduring to build character upon. She showed how futile and unsatisfactory many investments in the old theologies of the past have been. But that in the light of the new dispensation and spiritual teaching, there is no good excuse for intelligent men and women making bad investments. Mrs. J. J. Whitney, being present, addressed the audience relative to the cause of Spiritualism in Los Angeles. No services tomorrow. All go to Steinway Hall. 56th Anniversary.

Mr. and Mrs. J. J. Whitney are in the city for a few days only.

A Profitable meeting.—A few friends were invited to meet Mr. Stitt J. Wilson on Wednesday evening at the home of Dr. Cora Morse, 621 O'Farrell street.

Mr. Wilson filled most of the time answering questions and defining many perplexing problems that are confronting us today. As a reformer and as an advocate of a reconstruction of our social and industrial system, Mr. Wilson has no superior. He is sincere, inspired, and truly one of the 20th century savior of men. It was good to be there.—Ed.

Drake's PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic. Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured.

Seventy-five cents at drugstores for a large bottle, usual dollar size, but a trial will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a trial of this Medicinal Wine.

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1 '99. These wonderful Combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c., ladies 50c.—(half price while we are introducing them.) The Dr. White Electric Comb Co., Decatur, Ill.

WANTED.—Agents, Hustlers, Salesmen Clerks and everybody who wants to enjoy a good hearty laugh to send 50c for "Tips to Agents." Worth \$50 to any person who sells goods for a living. If not satisfactory your money back. Circular for stamp. The Dr. White Electric Comb Co., Decatur, Ill.

A Souvenir.—It is our intention to issue a Souvenir Anniversary JOURNAL next week in which will appear a short sketch of the public work and portraits of some of our prominent workers in the cause of Spiritualism. We regret that our space is so limited that we cannot at this time find room for all, be patient with us and we will see what else we can do in the near future.—Editor.

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Just How to Wake Solar Plexus
By E. TOWNE.

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It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

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Dr. Franz Hartmann, the celebrated German occultist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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